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WAITING

OR

Africa's Evangelization

THORNTON

LEY HALL, CAMBRIDGE,
TARY OF THE
ISSIONARY UNION

nent for

AFRICA WAITING

OR

The Problem of Africa's Evangelization

BY

DOUGLAS M. THORNTON

TRINITY COLLEGE AND RIDLEY HALL, CAMBRIDGE,
EDUCATIONAL SECRETARY OF THE
STUDENT VOLUNTEER MISSIONARY UNION

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On Bishop Tucker's Telegram, "Africa Waiting."

They are waiting ev'rywhere,
Where the fields of earth are fair,
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise, high and grand,
Looking proudly o'er the land—
Waiting! Waiting!

They are waiting in the wild,
Sick and weary and defiled,
And the Saviour's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living Bread—
Waiting! Waiting!

For the happy beam of day
That shall chase their gloom away,
For the news, so glad and blest,
That shall set their heart at rest,
For the peace we know and prize,
And the hope beyond the skies—
Waiting! Waiting!

Yet not voiceless or alone,
For their cry to heav'n hath flown,
And the Master waiteth too,
Waiteth, ransomed souls, for you,
Till the life devotion sweet
Be outpourèd at His feet—
Waiting! Waiting!

S. G. Stock

PREFACE.

THE sole object in preparing this little book is to call the attention of Christians generally, and students in particular, to the problem of Africa's evangelization. Issuing as it does from the British Student Volunteer Missionary Union, as a text-book upon Africa, its scope naturally includes all Protestant missionary effort. Nothing, however, but lack of opportunity for further study has caused the omission of the consideration of modern Romish Missions in Africa.

Though intended primarily for the use of members of Missionary Bands, Lay Workers' and Helpers' Unions, Watchers' Bands, Christian Endeavourers, &c., it is hoped that it will also prove of value to the Christian public and to African Missionaries. Nothing of the kind, so far as we know, is to be found in print. There is an abundance of general works upon Africa, but none that we have seen solely from a missionary standpoint.

Excellent works, of permanent value, have been written dealing with one or more topics and parts of Africa, but no attempt, we believe, has yet been made to face the problem of Africa's evangelization in this generation. To illustrate our meaning by topics, the works of Messrs. Heawood, Keane, Keltie, and Silva White upon the Geography, Partition, and Development of Africa, are exceedingly useful from geographical, political, and commercial points of view. In the same way, Messrs. Keane and Tylor, Dr. Cust and Mr. Jevons are undoubted authorities upon ethnological, philological, and religious problems.

An enormous list of writers on various African fields might be mentioned, only a few of whom are referred to in the bibliography to follow. On the Missionary question we are very grateful for such books as Carlyle's *South Africa and its Mission Fields* (1878), *The Church Missionary Atlas* (Part I. Africa) (1896), and *The History of the Universities' Mission to Central Africa* (1897). Of general works, the R.T.S. *Handbook of Foreign Missions* (1888) ought soon to pass through a revised edition, while Leonard's *Hundred Years of Missions* has a good deal of information. But there is still quite a small collection of African books written on Missions.

The time has, however, come for a broader horizon to our view of Africa, and the facts as to the relative need of Northern and Southern Africa will prove, we believe, quite new to many. If, therefore, the reading of this short review of "The Problem of Africa's Evangelization," leads to a more general accuracy in the scale of thought, prayer, and operation on the part of Christians generally, and all Missionary Societies and Boards in particular, this work will not have been in vain.

The plan of the book is twofold. First, to frame a complete picture of the continent as a whole, and then to fill in the details. Thus the first two chapters are devoted to geography and exploration, then to the native races, languages, and religions of Africa. For most of this material, personal thanks are due to Mr. E. Heawood for his admirable *Geography of Africa* (1897). While views on African Paganism and Mohammedanism are gathered, after studying the subjects, from very various sources. The next four chapters deal with the continent as four mission-fields —Northern Africa, the Sudan, Central and Southern Africa. The dividing lines between the same have been somewhat arbitrarily chosen, but they approximately mark the great racial divisions of Africa into Caucasian, Negro, and Bantu, while Southern Africa is now the domain of the European. Lastly, two

chapters are devoted to a study of two of Africa's great open sores, and a general appeal. Appendices A and B are taken from Surgeon-Major Parke's standard work on Health in the Tropics, and from Canon Edmonds' specially prepared list of Bible Versions, that have issued from the British and Foreign Bible House (1837-97), while Appendices C and D deal with West African and Uganda Mission statistics somewhat more in detail than was possible at the end of chapters IV. and V.

In conclusion, it is a pleasant duty to acknowledge the great assistance received from Messrs. Arnot, Glenny, Hoste, King, and Taylor, men who are personally acquainted with missionary problems in many different parts of Africa. Thanks are also due to Bishops Tucker, Tugwell, and Oluwole, Dr. C. H. Battersby, Rev. F. Baylis, Dr. Cust, Dr. Moule, Pastor Richter (of Germany), and Mr. Eugene Stock, for their kind help and criticisms. Once more we are indebted to many British, French, German, and American missionary societies for sending in their reports. It is only to be regretted that up-to-date statistics of American Missions, especially of those in West Africa, were not procured in time for insertion.

With this exception it is hoped that figures given will be found accurate and useful. In cases, however, where mistakes are detected, we shall be glad to have them pointed out.

The accompanying map has been specially designed by Stanford & Co. to enable readers to follow the places mentioned in each chapter. Especial attention is called to the spheres of influence, the religious divisions, the Mission centres and stations, and the Slave Trade and Liquor Traffic Zones of Prohibition.

D. M. T.

93, Aldersgate Street, E.C.
July, 1897.

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AFRICA WAITING.

CHAPTER I.

THE GEOGRAPHY OF AFRICA.

Position of Africa.—Although Africa has become an island since the cutting of the Suez Canal, yet physically it stands in a closer relation to Asia than to Europe. The Red Sea, which divides Africa from Asia on the north-east, is both narrower and shallower than the Mediterranean. Moreover, as regards climate, it has much more in common with Asia than with Europe, owing to the similar latitude of Northern Africa and Southern Asia. Since also the equator cuts Africa at an almost equal distance from its northern and southern extremities, it is the most tropical continent in the world.

Form and Surface.

Outline.—The continent may be said to consist of two regularly-shaped sections joined at right angles—a northern one stretching from east to west, and a southern one stretching from north to south. The Gulf of Guinea on the west coast merely occupies the angle between these sections, while the Red Sea does not break the regularity of the outline of either Africa or Asia.

As there are no deep bays, there are of course no large peninsulas; the nearest approach to one is what

has been called the Eastern "Horn" of Africa, which lies to the south of the Gulf of Aden. Bold capes and promontories are not, however, wanting—such as the Cape of Good Hope and Cape Agulhas in the south, Cape Guardafui in the east, Capes Bon, Spartel, and Verd on the north and west. The regularity of outline is further noticeable in the absence of large islands lying near the coasts. From the neighbourhood of the equator on the west coast to the Mozambique Channel on the east, there is not a single island of any importance in a distance of 4000 miles. Africa thus forms a very compact mass. In area it is only exceeded among the continents by Asia, which contains (with its islands) over 17,000,000 square miles, as compared with the 11,500,000 of Africa.

Relief.—Africa maintains, as a continent, a uniformly high level. Its average height, which is second only to that of Asia, has been calculated to be about 2000 feet. Nowhere do we see extensive plains raised only slightly above the level of the sea, such as the vast low plains of Northern Asia or of the Amazon Valley in South America. Almost everywhere, on penetrating inland from the coast, a steep ascent is soon reached, leading either over mountain ranges parallel to the coast, or up a series of terraced escarpments to a high plateau which fills up the greater part of the interior. It is only where rivers have worn channels for themselves through the higher ground that the lowlands stretch any distance inland. On this account Africa has been likened to an inverted saucer, though this comparison holds good rather for the southern half than for the continent as a whole.

River Systems.—The rivers of Africa may be broadly divided into two classes, on the one hand those which rise on the outer edge of the main mass of high ground and run directly down to the sea, and on the other those which rise on the inner side of the ranges by which the plateau is bounded, and either find their way by a long and devious course to the sea (which

they often reach on the opposite side of the continent), or empty themselves into inland lakes. The latter are naturally the more important, and their combined basins cover the greater part of the continent. There are four principal river-basins to the continent, and mention here will be made of seven.

Beginning with the *Nile* (the largest river of the continent, which rolls through a greater extent of country from source to mouth than any other river in the world), we see that it traverses 30° of latitude from south to north. The broadest part of its basin occurs in the upper half, its width being over 1100 miles.

West of the Nile basin occurs that of *Lake Chad*, enclosed on all sides by higher ground, so that none of its waters ever reach the sea. When in flood there is, however, an out-flow to the north-east. Still farther west we come to the basin of the *Niger*. The principal stream starts close to the west coast in a northern direction, and after describing an enormous curve, nearly a semicircle, reaches the sea by a southerly course. From the east comes the largest tributary, the Benué, which has its source on the high tableland of the southern section of the continent.

The first river basin of this high southern tableland, which we approach from the north, is that of the *Congo*. It occupies a vast and nearly circular area in West Central Africa, and in every respect, except its mere length, is the most important of all. Its general slope is from east to west, touching on the north each of the three basins already mentioned. In the upper part of its course, however, most of its tributaries flow into what appears to be the drying-up bed of an ancient inland sea. The combined waters of this vast area finally break through the western rim of the continent by a narrow passage, in which the stream is constantly broken by rapids and cataracts, to become placid once more when only a short distance from the sea.

South of the Congo basin we come to that of the

Zambesi, which stretches almost across the whole width of the continent, but in exactly the reverse direction to the Congo, flowing as it does from west to east. The water-partings on the side of the Congo, though at a considerable elevation, are hardly distinguishable, so level is the country; while on the south its streams actually interlace with those connected with Lake Ngami, the direction of some of them varying with the time of year. This river has, like the Congo, to break through the rim of the continent before reaching the sea, and there receives, close to the east coast, a most important tributary, the Shiré, which flows from the great Lake Nyasa.

The two remaining rivers that occupy South Africa are of much smaller size, and need only a passing mention. The *Limpopo* and the *Orange* rivers have courses exactly opposite to each other, and flow into the sea in an easterly and westerly direction respectively, and they both form natural boundaries to the countries between which they flow.

A description of the great lakes of East Africa has been reserved for a later place.

Climate, Flora, and Fauna.

Climate depends chiefly on temperature, prevailing winds, and rainfall. These in their turn determine vegetation, and the distribution of animal life, on which, together with climate, depends in a great measure the distribution of populations.

1. **Temperature.**—Though Africa is the most tropical continent, it has a great variety of temperatures. In general, a clear distinction must be drawn between those of Northern and Southern Africa; for from its position and shape the northern half is much more subject to continental heat than the southern section. In particular, along the coast of the Mediterranean and in the greater part of South Africa the actual mean temperature ranges from 72° to under 64° Fahrenheit; while within the tropics the temperature of Africa south of the northern

deserts is low considering the latitude, this being principally due to the great average elevation. On the higher plateau, in fact, the climate is often really cold; but along the coasts of East Africa and the Gulf of Guinea, including vast regions in West and East Sudan, the mean annual temperature exceeds 80° Fahrenheit.

2. **Prevailing Winds.**—We can only speak approximately of winds in regions other than North and South Africa and on the Red Sea coast, for of those in the interior next to nothing is known. In the southern hemisphere the S.E. trade winds prevail off the west and south-east coasts; but in the northern hemisphere the N.E. trades are only constant off the Atlantic shores. Besides these the Gulf of Guinea enjoys the S.W. monsoon most of the year, except during the calms; and the East Coast, affected by Asia, receives southerly to north-easterly winds according to the time of year. Along the Red Sea, however, the wind blows almost always from the north.

3. **Rainfall.**—The distribution of rain is due principally to the prevailing winds, and these again are very largely influenced by the distribution of land and water, and the general configuration of the country. Now as Northern Africa and South-West Asia form part of one climatic region, the former loses much of the influence of sea-breezes, and has a correspondingly small rainfall; hence its desert character. But as soon as the eastern "horn" is passed, we find almost everywhere a rainfall of over ten inches a year. The equatorial regions receive the greatest rainfall, varying generally from 25 to 100 inches a year. Among these, Sierra Leone and the Niger Delta seem to be the most numid regions of all, for even an average of 100 inches is exceeded there; this is mainly the cause of their great unhealthiness.

4. **The Seasons and their effect on Health.**—Near the equator there are two rainy seasons, extending from April to November, separated by a short dry one, but as the distance from the equator increases,

only one rainy season is found, the remainder of the year being continuously dry. The worst times of the year for health are the beginning and end of the rainy seasons.

The Mediterranean seaboard and the coasts of South Africa, which belong to the temperate zone, receive all their rain in the winter months, while snowfalls may occur in the most elevated regions of both. Even at the equator snow falls above a certain altitude; and it has been ascertained that Mounts Kilima-Njaro, Kenia and Ruwenzori, at any rate, thrust their crests above the line of perennial snow.

Types of Vegetation.—In this respect also we naturally find great contrasts in Africa. Thus the temperate regions possess special flora quite different from that of the tropical portion of the continent. The flora of the south consists largely of shrubs and bushes, the most characteristic order of plants being a variety of heaths. In the desert regions, especially in the north, the growth of plants is limited, but species of mimosa and acacia are particularly abundant in all the dry parts of the continent.

Great varieties of vegetation are to be observed also within the tropics.

1. There are the true *tropical forests*, so graphically described to us by Stanley, matted together with creepers and choked with dense undergrowth; these forest regions are found principally on or near the equator, where there is no lengthened dry season, and in general on the western side of the continent. It is in regions like the Congo basin and the coast land of the Gulf of Guinea, that we find the most extensive and unbroken forests, which, though hardly attaining to the rich luxuriance of those of South America, still cover very large areas. This western region is also the chief home of the oil and wine palm, which are of considerable value.

2. Then come the wide *grassy expanses*, either with or without trees; this grass often attains a height unknown in temperate climates.

3. Most characteristic perhaps, of Africa as a whole, are the *tree savannahs*, in which grassy expanses are dotted over with trees, either singly or in small patches, giving the country a park-like appearance. The grass here is, as a rule, burnt down annually by the natives, in order that a fresh and tender crop may spring up in its place. These annual grass-burnings have doubtless done much in the past to limit the extent of forests.

4. Also *grassy steppes* extend in East Africa for miles, forming grazing ground for cattle and for vast herds of wild animals.

5. Other types of vegetation are those of the mountain regions in East Africa and Abyssinia, which are very similar, and the swampy regions of lake margins and streams, such as the Upper Nile.

Some of the most useful plants found in Africa in a wild state may here be enumerated. The chief of them are—in the dry regions of the north, the date-palm, esparto grass, or alfa (used for making paper), and various gum-acacias and aromatic plants; in the moist forest regions, the oil-palm, orchilla weed (used as a dye), and numerous creepers yielding india-rubber; in other parts of Tropical Africa, the cotton plant and coffee shrub, the kola nut and gum copal tree. Some of the plants which are regularly cultivated will be noticed in speaking of the occupations of the people.

African Fauna.—Animals are mostly migratory, and in Equatorial Africa this movement seems to have been from north to south. The most ancient faunal types, which exist nowhere else, are the hippopotamus and the giraffe. Among the larger animals are the elephant, found almost everywhere south of the desert regions, and the antelope, of which there is an extraordinary number of species. Other characteristic animals are the lion, and leopard (though not the tiger), hyæna, jackal, &c.; the Cape buffalo, the zebra, and the wild ass of Abyssinia; the fierce gorilla and the chimpanzee in western regions, and monkeys throughout the continent. The

camel, imported from Asia, and now found all over the Sahara, must not be forgotten.

There are many kinds of reptiles, such as the crocodile, viper, and puff-adder; while the ostrich, the largest of existing birds, roams over the more arid regions. Of insect life there is an extraordinary abundance. Amongst these locusts are seriously dreaded in the north, while the tsetse-fly is a deadly enemy in Southern Africa; its bite causes the death of horses, oxen, camels, sheep, and dogs; but, curiously enough, it is innocuous to man, as also to buffaloes, zebras, goats, jackals, hyænas, and several other wild animals.

Periods of Exploration.

Relation with other Continents.—Very little is known of Africa's history in the remote past, but within historic times it has been modified by contact with peoples from without. The strip of country lying along the northern coast of Africa has always been in touch with Europe and Western Asia, but we see at once that the great desert of Sahara formed an obstacle to the extension of outside influence. It is only since the Arab introduction of the camel that this insuperable barrier to progress has been crossed. On turning eastward, however, we find that Eastern Africa was long ago closely connected with the Arab power, which had its centre in South-West Arabia, where Aden now stands, and an extensive trade was carried on with most of the countries bordering the Indian Ocean. Evidence of this remains in ancient buildings on the east coast, and of commerce still older in a gold-mining district of South-East Africa. A similar political connexion in later times was that between Zanzibar and the Sultans of Muscat (for the last two centuries), until in our own day the trade has fallen increasingly into the hands of natives of India, from amongst whom also the police forces of British Tropical Africa are now largely recruited.

Isolation of Central Africa.—The fact remains

that the whole centre of the continent had, until the nineteenth century, hardly any dealings with the outside world as known to history. Several causes have brought about this isolation. The roundness of outline, the want of access from the sea by navigable rivers, the unhealthiness of the coast-lands, and the want of political status of Africa—all these causes have not been favourable to intercourse with outsiders. And even when reached, the only staple products of the continent have consisted in gold, ivory, and slaves, none of them, when brought to the coast, being of so much importance as the spices, silks, and muslins of the Far East, or the precious metals and plantation products of America.

Epochs of Discovery.—We may fairly lay down six epochs as marking stages in the history and development of Africa.

1. *The Knowledge of the Ancients*, so far as ancient Egypt was concerned, probably extended to the lower Nile valley, and the coasts of the Red Sea. They may have reached the shores of the Indian Ocean beyond; in fact, a Phenician vessel is mentioned by Herodotus as having circumnavigated Africa, and it may be true. Carthaginians not only settled along the Mediterranean coast, but probably reached the Gulf of Guinea. Greeks and Romans show by their writings some knowledge of the interior and its races; while an expedition sent by Nero seems to have reached a point very far up the Nile. Later on mention is made of the Nile lakes and the famous Mountains of the Moon, now identified with the equatorial snow mountains; they certainly figured on most of the maps of olden days.

2. *Arab Discoveries*, due to extension of Arab influence over most of Northern Africa, (while a hindrance to European intercourse with the central regions) enlarged the bounds of knowledge. Trade also was promoted with the countries south of the Sahara. The writings of Arab historians and geographers, between the tenth and sixteenth centuries, were the first to supply us with any definite information.

3. *Portuguese Voyages* of the fifteenth century, as directed by Prince Henry of Portugal, have led to all modern discovery. His is a name that will stand high among those who have done good work for the world. Intent on opening up a sea-route round Africa to the East, Prince Henry despatched expedition after expedition with admirable method and stedfastness, each extending by a little the bounds of knowledge on the West Coast. His death in 1460 did not damp the ardour of his followers in the work begun, for Bartholomew Diaz doubled the Cape in 1487, and Vasco da Gama reached India in 1498. Meanwhile, the kingdom of Congo came under Portuguese influence, and the successors of Da Gama established forts and settlements along the whole East Coast of Africa.

4. *European Coast Settlements.*—It was not long before other European nations—the British, French, Dutch, and Danes—began to frequent the coasts of Guinea in quest of gold and slaves. Besides this, many attempts were made by way of the Senegal and Gambia to reach the city of Timbuctu, of which the Arab writers had said so much. This part of the coast was preferred to others as a starting point, from a belief that the Niger flowed westwards to the sea. And further the site of Cape Town, off Table Bay, which was discovered by Saldanha in 1507, was permanently occupied by the Dutch in 1652. This little settlement expanded into a small agricultural colony, and, when reinforced by French Huguenots and other Protestant refugees after the revocation of the Edict of Nantes, it became the centre from which the exploration of Southern Africa was to begin.

5. *Exploration of the Interior* will be treated of successively in later chapters. The opening of the heart of Africa has been the work of the last hundred years, till now the Niger and Sudan, the Nile and the Great Lakes, the Zambesi and the Congo, are all explored. Only in the present day has the whole continent been laid bare to our view, and none have helped to open it so widely as David Livingstone. Previous

to his time our knowledge of this vast region has been quaintly thus described by Dean Swift :—

> "Geographers in Afric's maps
> Put savage beasts to fill up gaps,
> And o'er inhabitable downs
> Put elephants for want of towns."

6. *Modern Partition of Africa.*—The Brussels Conference of 1884, between the Powers of Europe, authorized various European nations to assume protection over nearly all the continent. During the past few years annexations have proceeded apace in all directions, until, with the doubtful exception of Abyssinia, the only native dominions of any importance are those of the Mahdists in the Eastern, and of Wadai in the Central Sudan. If, therefore, Europe gives her best to Africa, the day of Africa's redemption is already dawning.

CHAPTER II.

NATIVE RACES, LANGUAGES, AND RELIGIONS.

Dr. Frederick Max Müller has said: "My three favourite studies are the Science of Language, the Science of Thought, and the Science of Religion." No continent in the world possesses a more varied field of observation for the study of race and language and religion than Africa. For hither the ethnologist can trace the wanderings of the sons of Shem and Ham and Japheth. The widest scope for research can be given to the linguist, while Paganism, Mohammedanism, and Christianity in all its forms are represented.

African Races.

The contrast between North and South Africa, as observed in our last chapter, is still very marked, when we look at the various races which people the continent; and the boundary line between the two corresponds very well with the climatic line of division. The Northern and the Southern Africans belong respectively to two out of the three main groups into which the human race has been divided, the North Africans forming part of the so-called White, Caucasian, or Mediterranean type, while the latter belong to what has been styled the Ethiopic or Black type. In other respects, they may be briefly described as follows:—the Northern have broad skulls, straight noses with a high bridge, thinnish lips, and somewhat curly hair; while the Southern have narrow skulls (long in comparison from front to back),

broad, flat noses, thick lips, woolly hair, high cheek-bones—and, in particular, projecting jaws. There are exceptions, of course, especially where an admixture has taken place in the past.

When further divided, the Northern races fall under two main divisions of the Mediterranean race, generally known as Semitic and Hamitic. But except for certain broad differences of feature and forms of speech, the two races are much mixed up.[1] The Southern races consist mainly of two branches of the black or Negro race, commonly known nowadays as "Sudan Negroes" and "Bantu tribes." In various parts of the Bantu domain, scattered tribes of small stature (called dwarfs or pygmies) have been recently met with, while in the south-west of the continent we find other tribes totally distinct from the Bantus, which are classed as Hottentots and Bushmen. And yet a sixth division is given by Dr. F. Müller of Vienna, called the Fulah-Nuba race, but more will be said under languages of this interesting group.

Their Manners and Customs.—The occupations of these races are threefold. The Semitic and Hamitic races dwell principally in regions of the north and north-east, which just afford pasturage for flocks or for cattle. They are mainly pastoral, possessing nomadic habits due to wandering in search of pasture. Their flocks, too, vary in different regions according to the dryness of the climate, the camel alone being able to subsist in the most arid regions of all. The Negro race generally practises agriculture, often to the entire exclusion of cattle-rearing, especially in the moist and warm regions of West Africa; the Negroes therefore, as a rule, are more stationary in their habits. In the south of their domain, however, the nature of the country gives more importance again to cattle-rearing. In many parts where the Northern races have encroached on the domain of the Negro, the ruling (Hamitic) race is devoted to cattle-rearing,

[1] Cf. Chapter III.

and the subject Negroes to agriculture. The mode of life of the races of small stature differs from both of the above types. These tribes are of nomadic habits, wandering about in search of game, which they kill with poisoned arrows.

Trade has been carried on for many centuries in North Africa, across the desert, for the interchange of the products of the countries to the north and south of that region, and the export of its main products, dates, salt, and indigo dye. Goods are carried by long strings of camels, known as caravans, by the help of which alone the desert can be crossed. In the Negro domain, commerce has been in a very backward state until recent years, although it is supposed by some that ivory has been exported from Central Africa to the east coast since early times. Means of inter-communication have been almost entirely wanting, as there are no roads, but only narrow, winding foot-paths, connecting the villages, and forming, in parts, frequented routes for longer distances, along which goods can only be transported on men's heads.

Industries are few, and hardly supply any articles of commerce. In Northern Africa, goat's hair is woven into cloth, both for clothing and for tents. In the southern half of the continent, iron is worked wherever present, and iron implements often form objects of barter. The Negro, however, is not inventive, though he readily imitates. He shows a great deal of skill in the simpler handicrafts, such as basket-work, weaving, and the making of wooden utensils.

Political, Social, and Religious Life.—In no continent is there less tendency to the formation of states than in Africa. This is chiefly due to the nature of the Negro race, which shows, perhaps, less aptitude for political combination than any other people. The Northern races, who undoubtedly stand on a higher level of culture than the Negro, show a much greater disposition to the formation of states, which are therefore found on both sides of the desert zone, where the possibility of cultivation gives a greater

fixity to the population. In the desert itself the pastoral life of the inhabitants, with the nomadic habits which it induces, tends rather to the formation of numerous family groups or clans under patriarchal rule, these being occasionally combined over a large area to form a sort of political confederation. In the southern half of Africa there hardly exists a really important kingdom, and where such has been formed it has never been of long duration. Instead of powerful kings, we find only innumerable petty chiefs, whose authority, in many cases, is restricted to a single village; a general state of mutual distrust is the result, and feuds are perpetually kept up between neighbouring tribes and villages. This state of things is one of the greatest obstacles to progress and civilization. It has been largely encouraged by the slave trade, which has been the scourge of Africa for centuries.

The domestic life of the Negroes is primitive, and the bonds of family relationship are very strong. There is great affection shown between parents and children, but the prevalence of polygamy, especially among the chiefs, leads to endless discords and other evils. Cannibalism is still prevalent in certain parts, having been originally connected in most cases with religious rites.

The Northern races, with hardly an exception, profess the religion of Mohammed, and many tribes have the name of being religious fanatics. The religious ideas of the Negroes are very primitive.[1] Where they have come in contact with Northern races, they have to a large extent become nominally converted to Islam, which has of late years rapidly extended its influence southwards; little, however, is understood of the doctrines of that religion by the so-called converts. Much more is being done towards elevating the Negroes by the missionaries of the various Christian communions, who of late years have met with considerable success in their work.

Population.—Estimates given by recent writers

[1] Cf. pp. 18—23.

and statisticians differ enormously as to the total number of the inhabitants of Africa. One considers the number as low as 127 millions, and others reckon the population to be about 200 millions, but numbers given for the Sudan and for Central Africa are little more than guesses, and even in better known parts there is great uncertainty. It can only be generally stated that the Sudan is the most thickly populated part, and the Sahara has fewest inhabitants.

Approximate tables are, however, given at the end of Chapters III., IV., V., VI.

African Languages.

There have been so few philologists at work among African languages that the classification of languages and of dialects has only just begun.

1. **The Hamitic Family** of languages consists of three groups:—

(*a*) *Egyptian*, the ancient language of Egypt and of Moses, with records on stone that date as far back as 4000 years before the Christian era. Under Greco-Christian influences this passed into Coptic, which has survived in ecclesiastical use in the Coptic Church.

(*b*) *Libyan*, or *Berber*, comprises the indigenous vernaculars of North Africa prior to the Arab invasion, and is still used by the Berbers and Tuaregs. This group undoubtedly represents the ancient language of Mauretania and Numidia, and later on it was used by Augustine in preaching. It ranks, therefore, among the most venerable of human tongues.

(*c*) *Ethiopic* is strangely intermixed with other dialects in and around Abyssinia. In this group are found the languages of the Somali and Galla nations in the Eastern Horn, also of the Bisharin, Falashas, and Agau.

2. **The Semitic Family**, of which there are two branches in Africa. (*a*) The languages of *Abyssinia*, especially Amharic and Tigré. These are derived from the ancient Geez of Southern Arabia, which is

still the liturgical language of the Abyssinian Christians. (*b*) *Arabic*, rightly called one of the conquering languages of the world. "It is the vehicle of thought over the greater part of Africa, and the instrument of the spread of Islam throughout Northern Africa." Kabyle, Kaffir, and Swahili are Arab names in north and south and east, which will long be remembered.

3. **The Fulah and Nuba Groups**, occupying a position midway between the Hamite and the Negro. As Arabic is the language of religion, so *Fulah* is the language of empire. Pure *Nubians* now inhabit the Nile valley, having most likely immigrated from the west between the time of Herodotus and that of Eratosthenes. Both these nations are dominant races, superior in power and culture to lower Pagan peoples. They are also bigoted Moslems.

4. **The Negro Systems.**—The Negro and the Bushman probably share the honour of being the original inhabitants of Africa. Certainly the Negro type appears distinctly on the monuments of Egypt 5000 years ago. There are three great Negro dwelling places: (*a*) the western coast, (*b*) the basin of the Chad, (*c*) the Upper Nile. The pure Negro lives, however, in the western half of the Sudan. Their population is estimated at from sixty to a hundred millions, and their distinct languages amount to about 200, in addition to innumerable dialects. Among the number of isolated languages, *Hausa* is the most widely spoken, and it is now the commercial language of the whole Sudan. It has several points in common with all the above four groups, and therefore holds a unique position in Northern Africa.

5. **The Bantu Family.**—To Dr. Krapf is due the merit of the discovery that a single family of languages prevailed south of the equator throughout Africa. "The term Bantu is a linguistic rather than an ethnical expression. The now extinct organic Bantu language was of the Negro type, but developed along peculiar lines." Its chief feature consists in the use

of prefixes instead of affixes, e.g. "aba-ntu aba-kulu," or "great men," as compared with the Latin "fili-a me-a, bon-a et pulchr-a."

There are now 168 languages and 55 dialects in this family known by name. They break up into three distinct branches, comprising the Kaffir, Bechuana, and Tekeza branches in the south; the tongues of natives of the Zambesi, Zanzibar, and the great lake regions in the east; and the languages of Angola, the Congo, and the Gaboon in the west.

6. **The Hottentots and Bushmen.**—The great peculiarity of the Hottentot tongue consists in the existence of four clicks, formed by a different position of the tongue, and known as the dental, lateral, guttural, and palatal clicks. Probably these were the original property of the Bushmen, whose speech is monosyllabic, and is thought by some to be the connecting links between articulate and inarticulate sounds. With these are sometimes grouped the pigmy tribes scattered throughout the forest regions of Equatorial Africa.

Pagan and Mohammedan Africa.

The same clue which led us to a right understanding of climate and of race, must still be followed when African religions are studied. Northern and Southern Africa fairly represent to-day two phases of thought and stages of progress in religious consciousness. Almost without exception the Semite and Hamite races of North Africa are Mohammedan, while the great Negro race, where unassailed by Islam or by Christianity, adheres to Paganism in one of its many forms.

1. **Animism**, or a belief in a spirit world, can be traced in every age and every race of man. It is universally agreed that man, so far as his history is known, has always believed in a supernatural spirit,

having affinity with his own spirit, and power over him. Burton is said to have discovered some wild Bedouins of the desert who inquired of him "where Allah was to be found," and Lichenstein could not find in the Kussa Kaffirs the "appearance of any religious worship whatever." But every known tribe in Africa has some sort of belief in an unknown Power—with the Bushmen it is a belief in magic; with the Mangonjas dreams are taken as a warrant for believing in a ghost world; while the Natives of Benin call a man's shadow his guardian spirit. Some, however, have a very low conception of spirits—the Bechuanas curse their deities, the Basutos shriek at them, and East Africans, in order to terminate an eclipse of the moon, try to frighten away the sun.

2. **Totemism and Nature Worship.**—Totems are a class of material objects (such as animals, plants and trees, lakes and rivers), which a savage regards with superstitious respect, believing that they protect him. He, in return, never kills his totem, if an animal, or injures or gathers it, if a plant, except on the most solemn occasions. Totems belong to a whole tribe or clan in common, to the whole of either sex in a tribe, or especially to an individual. When a totem is adopted by one sex only, it is said to be more sacred than the totem of a tribe. There are tribal rites of initiation to totem-worship, inoculation being practised by all Upper Congo tribes. Cosati speaks of "the exchange of blood being often practised among the blacks of Africa as a token of alliance and friendship," especially so among the Sandeh and Monbuttu peoples. There are three different, and possibly successive, forms of totems, e.g. animal, vegetable, and natural objects. These mark three successive stages of civilization—the domestication of animals, the cultivation of plants, and the confederation of tribes into states.

Animal totems.—First, then, let us notice the widespread reverence for animals in Africa. "A Kaffir

does not often slaughter his cattle, except for sacrifice or to celebrate a marriage." And even with the cattle-rearing Dinka "a cow is never slaughtered, but when sick is segregated from the rest, and carefully tended in large huts built for the purpose." It is hardly necessary to be reminded of how the Egyptians used to worship the calf-god Apis. Even now the natives on the White Nile will not eat an ox. Again, the Hottentots name their children after the names of animals. Passing on from cattle to reptiles, we notice that the serpent used to be worshipped in parts of Upper Egypt and Abyssinia, while the snake was the principal deity of the Negroes from Liberia to Benguela; and even to-day we hear of the Dahomian snake worship at Whydah, and the penalty of death to any one who kills one of their pythons. Many Kaffirs, too, have a belief that the spirits of their ancestors appear to them in the form of serpents. The same is true of birds and fish, and Bechuana tribes are subdivided into men of the crocodile, the fish, the monkey, the buffalo, the elephant, &c.; while the Negroes of Guinea reverence the sword-fish.

Plant totems.—It is possible that through plant-worship, cereals and food-plants came to be cultivated, and that this religious observance led to their growth. Tree totems make their appearance in the marriage rite, and are closely connected with taboo-worship. A curious instance of taboo is the abstinence of a certain West African tribe in the interior from use of the plantain. It seems very likely that this may have caused the widespread cultivation of the plantain, just as the domestication of animals has led to their increase.

Nature Worship arises from a belief in spirits animating everything. A flood, a fire, a lightning flash, the scorching sun at noonday, and the phases of the moon by night, all these are mysteries which Africans have worshipped in the past. The deification of these natural objects has always preceded a more general form of nature worship, which has been

found to lead in every case to a more fully developed form of polytheism or pantheism.

3. **Polytheism.**—As we have hinted above, pastoral life tends to produce clans, whereas agriculture brings a fixed abode. Political progress now becomes possible, and several tribes have to be fused into one state. But tribal gods often remain distinct, hence one form of polytheism. An excellent example of this is found among the tribes of the Gold Coast, where the Fantis in the south form one confederation under their god Bobowissi, while their more powerful neighbours, the Ashantis, call their god Tando. And whenever any tribe revolts from the Ashantis, it renounces the Ashanti god Tando, and joins the worship of Bobowissi.

Colonel Ellis, in his remarkable book "The Tshi-speaking peoples of the Gold Coast," groups the Gold Coast deities under four heads, as follows:—

(*a*) Those worshipped by an entire tribe, or by one or more tribes. These, which may be termed *General Deities*, are few in number.

(*b*) Those worshipped by the inhabitants of certain towns, localities, or districts. These are the *Local Deities*, the spirits of the neighbouring rivers, forests, hills and sea. They are very numerous, every locality having several. Their general name is *Bohsŭm*.

(*c*) Those worshipped by smaller sections of the community, such as by special families or town companies. Each family or town company has its own deity of this class, who gives protection in return for worship and sacrifice.

(*d*) Those worshipped by one individual. These are the *Tutelary Deities* of individuals. Their general name is *Suliman*.

The deities of class (*b*) are believed to have been appointed by those of class (*a*); those of class (*c*) by those of class (*b*), through the agency of the priesthood; while those of class (*d*) are obtained by individuals for themselves in a variety of ways. The last two classes are clearly the product and result of priestcraft.

"The method by which the Negro of Western Africa obtains a *Suliman* is an exact copy of the legitimate ritual by which a family obtains a family god; the Negro who requires a tutelary deity for his family applies to the priest." Very different is it when an individual privately resorts to one of the spirits (for this is a case of a direct relapse into animism). This leads us on to explain the real nature of fetishism.

Fetishism.—It is a pity that the word "fetish" has been applied to almost every form of African superstition. The word comes from the Portuguese "feitiço," an amulet or charm, and is properly restricted to inanimate objects. It is a mistake to use it to designate local nature spirits or animals held in reverence. If the above forms of worship have been carefully studied, it will be clearly seen that "fetishism, the worship of tangible and inanimate objects, is not at all characteristic of primitive peoples. It is only arrived at after considerable progress has been made in religious ideas, and owes its existence to gradual loss of belief in the indwelling god, until the power, originally believed to belong to the god, is finally attributed to the tangible or inanimate object itself."

It will be well here to notice the functions of African Pagan priests.

The Priesthood.—It appears that the Negroes of the Gold Coast have an order of priests, chosen for life, who have become quite indispensable. In Egypt, it will be remembered, the chief rulers used to be high-priest and king in one, and this is still the case in several parts of Africa. These king-priests are liable, however, to be put to death for several causes, and the executioner may be the destined successor of the king. It is still more remarkable that among the Damaras the chiefs have a kind of sacerdotal authority—more so than a military one. They bless the oxen, just as the Bulgarian priests do to-day.

Funeral Rites show that a general belief in a ghost world has always existed, and a Yoruba proverb runs:—

"A corner in this world is better than a corner in the world of spirits." Still there seems to be an absence of belief in any future life among the East Africans, for their wail of sorrow cannot rise above "Amekwisha" or "he is finished;" while "All is done for ever" is the song of the West Africans. Ancestral worship, too, springs from a belief in departed spirits. These spirits are supposed to have the power of inflicting storms, floods, lightning, diseases, &c. They need therefore to be appeased, or exorcised, whence come witchcraft, sorcery, divination, and all their attendant horrors.

Idolatry.—"Only one people in East Africa," says Burton, "possess idols, and these come from the West." But in Congo-land they are to be found everywhere, and the Gaboon Pagans have a curious plan of lodging their idols in dwarf huts. There is, however, nothing in Africa like the elaborate image-worship in India.

4. **Monotheism.**—A belief in monotheism is also prevalent in Africa to-day, and, though by no means confined to followers of Mohammed, yet Islam has been undoubtedly the greatest means for reviving and intensifying such a belief. We therefore propose to make some study of Islam in Africa. Of the three missionary religions, as Prof. Max Müller calls Buddhism, Mohammedanism, and Christianity, none has in so marked a degree overstepped the limits of race as the religion of Mohammed. True, Christianity, like Islam, took its rise among Semitic peoples. But, ever since Christianity left the place of its birth, it has really only taken possession of whole races among the European branch of the human family. And though Christianity to-day surrounds the lands of Islam, in so doing it still followed the migration and settlements of the Aryan race. Let us here take four aspects of Mohammedanism in Africa to-day—its extent and present state, its strength and evils.

Islam in Africa.—Islam among Semitic and semi-Semitic races is quite different from Islam among Mongolian and Indo-European races, as in Turkey, Persia, and India. It is too generally taken for granted

that it is a rigidly uniform system, and that the Turk is the type and representative of the whole Moslem world. Therefore, in dealing with this large subject there must be no mistake at the outset on this point.

The propagation of Islam in Africa has been carried on by successive Arab immigrations. Since Mohammed's death at the lowest estimate 250,000 Arabs have passed into Africa from Asia. They have followed three different directions and three separate methods of proselytizing—commerce, persuasion, and the sword.

The Field.—1. *North Africa and Western Sudan.*—Within seventy years of their prophet's death, the Arabs had become masters of North Africa, and its richest states had been taken away from the influences of Christendom, leaving North African Christianity to linger on for centuries in isolation. Literary and commercial capitals were founded at Fez, Kairouan, and Morocco, and industries were encouraged. Arab rule at that time was really beneficial, and culture was as high as anywhere in Europe, save Byzantium. The position of women, too, was higher than it is to-day.

By A.D. 1000, not only had the Berbers submitted to Islam and adopted Arabic as their language, but even Timbuctu was reached. From here Mohammedanism found an entrance into the countries of the Jalofs, Mandingos, and Fulahs. Then, turning east, it reached Lake Chad by the thirteenth century, to be stopped there for a time by opposition in the empire of Kanem on the north-east of the lake.

2. *Upper Egypt and Eastern Sudan.*—Lane tells us that the Nubians were quite early converted from Christianity in wholesale fashion. Schweinfurth dubs them as about "as unscrupulous rascals as any in the world." Kordofan has Arab traces by the fourteenth century. Sennaar was organized into a kingdom in the sixteenth century. Wadai, Darfur, and Bagirmi were probably not converted to Islam till a hundred years later.

Generally speaking, therefore, the influence of Islam between the eleventh and seventeenth centuries, ex-

tended over all the Sudan, and many of these peoples are now bigoted Moslems.

3. *East Africa.*—The Zeila empire on the Somali coast, with its sacred capital, Harrar, was founded as early as A.D. 740, and the heathen Gallas were partially converted. Two hundred years later the states of Magadosha and Kilwa, on the East Coast, were started, the better known Melinde and Mombasa rising later still. A regular trade between the Persian Gulf and East Africa was firmly established by the time the Portuguese arrived off these coasts. But the lack of military organization, and the solely trading propensities of the Arabs, caused a general failure to win over these peoples to Islam.

The Present Century.—Several remarkable revivals of proselytizing zeal have taken place during this century. The first was due to the rise of Othman dan Fodio. This man, a Fulah by birth, returned from Mecca infected by Wahabee notions, received a vision of Mohammed commissioning him to be an apostle of Islam, and to mark the place, founded the city of Sokoto. Then he proclaimed the Jehad, or holy war, against the infidels in 1802, resulting in the empire of Sokoto. Puritan Islam was established, and only checked from spreading further eastwards near to Lake Chad. On the death of Othman this great kingdom was divided, into Sokoto and Gando on the east and the empire of Massina on the west. Among its later apostles Samadu must be mentioned, as having become in our day "the scourge of all the peaceable states on the right bank of the Upper Niger."

Another recent movement began among the Senusi of Tripoli, who have formed a strong Mohammedan brotherhood in North Africa, full of bigotry and intolerance. The third and best known attempt at continental rule was that of the Mahdists' insurrection in 1882, when all the Eastern Sudan rose up in arms. This will ever be connected with General Gordon's name and martyrdom. A fourth and final effort to establish Arab sway in Central Africa was checked by

the Belgians (1892-4), during which war Nyangwe, long the central source of the Arab slave trade in Central Africa, was captured.

East Africa has seen a vast increase of Arab trade during this century. Livingstone's travels opened up the interior, and at once the Arabs followed in his track. Elsewhere the horrors of the Arab slave trade are alluded to. The best known effort to convert an East African nation was that of Arab traders in Uganda. But King Mtesa chose the Christian's Book instead of the Koran.

The Strength of Islam.—Nothing is gained by minimizing the great political, social and religious strength of Islam in Africa. The following are some of the causes of strength, as borne witness to by several travellers. They must, however, be taken with some reservation until more complete knowledge is to hand.

Socially, a kind of freemasonry is set up wherever Islam goes. A general moral elevation is observable, at any rate in parts of the Sudan. For instance, natives begin to dress more neatly; they become cleaner, and more industrious. And even supposing the indigo dye trade in Hausaland to be nearly 1000 years old, yet works in metals and other goods have been introduced by Moslems. Large towns, such as Kano, Sokoto, Timbuctu, Sego, have been founded, and are now governed by Moslem laws. Their markets are filled with commerce and thronged with vendors. Education of a primitive kind is universal. Boys are kept under instruction for years. Before a student is admitted to the ranks of the learned, he must pass an examination, in some places of seven days, conducted by a board of imâms and ulemas. If he is successful, he is presented with a sash or scarf, usually of fine white cloth and native manufacture, to wind round his cap and form an Oriental turban, a sort of M.A. hood. Those who are allowed to wear these turbans have read through and recited the Koran many hundred times, whether they understand it or not. In all thriving communities, in West and Central Africa,

there has been a healthy amalgamation of the Mohammedan Negro and Arab, so that it is contended by some that the longer the tribes have been converted the greater the superiority of the race.

Lastly, Islam demands total abstinence from intoxicants of all its followers. Do they abstain? Testimonies from Captains Binger and Lugard, the late Mr. Joseph Thomson, and Mr. C. H. Robinson are all to the contrary. They say the Fulah peoples are a drunken race. But why? It is no fault of the precepts of Islam, but a lack of power to put them into practice. Islam as a system is a solid protest against the drink.

Politically, the spread of Arabic is a unifying factor. It is the language of reverence, and of covenant, the bond between the nations. The conversion of whole tribes to Islam, as in the case of the Nubians and Moslems of the Eastern Sudan, have dangerous effects when they are stirred up to rebellion, as are the Mahdists at present. The pilgrimage to Mecca has as stimulating an influence on them as conferences on us. On their return home, leaders, poets, and charm-writers arise in numbers. Thus every year, for good or evil, Islam advances nearer to the equator, and closer to the Guinea Coast. There is scarcely a town along the West and East Coast now without its mosque.

Religiously, Islam brings the belief in one God. Except in countries such as Yoruba, where a belief in a Creator already exists, this marks a great advance; it means the banishment of polytheism, the gradual removal of sorcery and human sacrifice. Secondly, Islam is continually making converts, some even from among nominal Christians. This is doubtless due to its number of native African missionaries.

The Evils of Islam.—On the other hand, the evils of Mohammedanism are undeniable. Several gross evils must be mentioned here. Sir William Muir, who has studied the question so fully, says very clearly that "polygamy, divorce, and slavery are perpetrated and maintained by that religion,"[1] striking at the root of

[1] Cf. Chapters III., IV., VII.

public morals, poisoning domestic life, and disorganizing society. Freedom of thought is almost unknown among its adherents, for to abandon Islam is death; therefore it has afforded one of the most complete barriers against Christianity. The sword of Mohammed (the jihad) is the most stubborn enemy of liberty, civilization and truth that the world has ever known.

Moreover, the spread of Mohammedanism and the spread of Christianity cannot be compared; for the spread of the former is a social rather than a religious question. There is no demand made for a change of heart or life.

The Problem of Islam.—What then is the Mohammedan missionary problem in Africa to-day? Briefly, how to reach sixty million souls scattered over an area half again as large as Europe.

Between the sources of the Niger and the valley of the Nile there is no Christian witness whatever, except a few copies of the Arabic Bible and Testament. All the intervening kingdoms are abandoned to die in ignorance of Christ, and there is no other mission-field in such a case. Surely a chain of Christian stations should be started without further delay across the great Sudan's 3000 miles.

> "The moon of Mahomet
> Arose, and it shall set,
> While blazoned as on Heaven's immortal noon,
> The Cross leads generations on."

CHAPTER III.

NORTH AFRICA, EGYPT, AND ABYSSINIA.

NORTHERN Africa, as already defined, means that part of the continent which has been peopled by the two so called Mediterranean races. This great region contains an area somewhat larger than that of Europe and a Mohammedan population of about 25,000,000. It falls naturally into three main divisions—the North African States of Morocco, Algeria, Tunis, and Tripoli, the great Sahara desert stretching from the Atlantic on the west to the Nile on the east, and the Nile regions of Egypt, Nubia, and Abyssinia.

North African History is full of interest. Ancient Druid mounds are to be found in Morocco. Ruins and monuments of ancient Carthage and other Phenician cities remind us of their past commercial greatness. We remember, too, the Greek colony of Cyrene, and Rome's fairest province of "Africa," the granary of her Empire. Lastly, Egypt's ancient river has claimed to keep along its banks witnesses to the world's earliest civilization.

In Christian times Africa has been adorned by names like Tertullian, Cyprian, Athanasius, and Augustine. But when controversies arose, the Arian Vandals found a footing there, and sorely persecuted the Christians. A still greater judgment fell upon the Church when Moslem Akbar led his 10,000 horsemen into Africa, and, within seventy years of the death of Mohammed, all North Africa fell a prey to the Arabs, and a death-blow had been dealt to African Christianity. We must not stop to speak of Arab rule and literature,

of Turkish conquests in the fifteenth century; or to compare the rival claims (to the Caliphate) of Sultans of Morocco with those of Turkey. We merely allude to the "Barbary Corsairs," or the Moorish pirates of Algeria, who were once "the scourge of Christendom," and a universal terror to Europe and even to America. Within our own day European policy has left Morocco governed by a youthful Sultan, whose name is Abdul Aziz. France has renovated Algeria into a beautiful and healthy colony and taken Tunis practically under her rule. Tripoli still remains a province of the Turkish Empire, and Egypt tributary to Turkey, but protected and supervised by the British Government. Abyssinia under King Menelik of Shoa acknowledges "the mutual protection" of Italy, while France and Britain both have small protectorates off the Gulf of Aden.

North African States.

Speaking generally, the climate of North Africa resembles that of Southern Europe, and especially that of Spain and Portugal. The northern slopes of the Atlas Mountains are clothed with forests of European trees, while the extensive plateaux of Tripoli are covered with alfa grass, out of which paper is made. Further east the land of Barca is full of evergreens. The earliest inhabitants of North Africa were the Hamite Berbers, who still form a large element in the population. Of subsequent settlers and invaders the Arabs alone have left many representatives, and these have become much intermingled with the Berbers. In the northern coastlands the Arab element is to be found chiefly in the east, though in the Sahara the reverse is the case.

The Berbers are more inclined to settle down as cultivators than the Arabs, who prefer to remain a nomadic pastoral people. The states founded after the Moslem invasions have left their mark in North Africa to-day, and we now proceed to look at them separately.

Morocco, with Fez, Mequinez, and Marakesh as its capital towns, is three times the size of the United

Kingdom. It is only six days' journey from England. There are very great differences of opinion as to the population, but it is probably somewhere about six millions, and is only increasing in the oases of Tafilet and Tuat, the latter of which is now laid claim to by the French. This is due to the comparative safety of these dwelling-places. Among its peoples are found the ancient Berber stock, the Moors, pure Arabs, Jews, and Negroes. The Moors predominate in the towns, and the Berbers in the villages and the hills. The Negroes are either captured slaves or their liberated descendants. The Jews, 300,000 in number, are all refugees from Europe or emigrants from Palestine. There is no aristocracy, but people of the highest class are called "shereefs" or "descendants of the prophet," and to this class the young Sultan belongs. The people in the West of Morocco are the most degraded and enslaved. Their condition is, perhaps, a little better than in most Moslem countries, especially among the Berbers; for with them married women have some domestic influence, and some even have rights of inheritance, a custom older, needless to say, than Moslem times. In South Morocco, Rohlfs speaks of religious orders with women as leaders.

It is the custom to have only one wife, but divorces are frequent, with attendant evil consequences. Girls and young women go about unveiled, except in the towns. They have beautiful figures and features, and love-marriages are common. Domestic life is patriarchal, and Arab men and women are given Bible or Koran names, while Berbers choose Pagan names. The people are noted for their hospitality, but harvest time is a time for universal drinking, and the people get sadly drunk. The poor live on milk, butter, eggs, and a kind of porridge. Only the richer folk eat meat. Education is at a very low ebb, and less than ten per cent. of the people can read. Women are positively not allowed to learn. There are schools in every village, where boys are taught to repeat portions of the Koran and the Hadeeth. The Moors follow the

Moslem sect of Malekites, but are very ignorant. Their service in assemblies consists often only in shouting "Allah!", or the Shehad, thousands of times. The name of God is always on their lips, and a belief in predestination is of course part of their system.

Industry is paralyzed by the covetousness of the Court. Whatever commerce exists is due to England and France. There are no railways whatever. Cereals and fruit, leather-work, rugs and carpets, are exported, but with prohibitive tariffs. Ignorance of medicine is profound, and only the elements of surgery are understood. The chief diseases in Morocco are syphilis, small-pox, several forms of eye-disease and cataract, ringworm almost without exception among the boys, and leprosy in the South. The need of medical missions is great, and three Missionary Societies have made a noble start. There seems more promise of early results to mission work among the Berber race than among the Moors and Arabs.

Algeria and Tunis.—These two countries were long nominally vassal states of the Turkish empire, though under powerful rulers of their own, known as Deys of Algiers and Beys of Tunis. Since 1830 Algeria has belonged to the French and become a costly colony, and since 1881 the Bey has accepted French protection for Tunis.

Algeria is within fifty-five hours' journey of London, and has a population of 4,000,000, in a country twice the size of France. The French have made an enormous outlay on its roads and railways, irrigation works, and port of Philippeville, at the rate, it is said, of £160 per colonist. This beautiful country has become a home for the unemployed, and 8000 families from Alsace and Lorraine have emigrated here. Every European fruit, vegetable, and grain is grown; figs, oranges, vines, and olives among the number, besides dates and tobacco. Mineral stores of marble, iron, lead, salt, and copper have been discovered. Hither the birds of Europe, such as the thrush, the starling, and the nightingale, come to spend the winter. Here

are found the stork, pelican, partridge, quail, and various kinds of ducks. Year by year the French are extending their authority southwards, and now lay claim to the oases of Tuat, which used to belong to Morocco. Cultivation (and with it population) has of late years been much extended in this part of Algeria by the boring of artesian wells, which now irrigate many districts formerly arid. In time it is intended to form a chain of oases in this way, right across the Sahara desert to Lake Chad, and so to make a trans-Saharan railway possible.

Tunis has a population of 1½ millions, the foreign element being much smaller than in Algeria. Italians and Jews form the most numerous sections. Maltese are the shop-keepers, café-holders, cattle-dealers, boatmen, and fishermen. During the last sixteen years wonderful progress has been made. Grapes and wheat are now grown in abundance. Farms have been started, canals constructed, schools, colleges, and libraries have been founded. Order prevails, and even religious toleration, for the sacred city and temple of Kairouan can be entered by a Christian for a fee.

Tripoli, a province of the Turkish Empire, extends from Tunis to Egypt, and south into the desert so as to occupy a space nearly four times as large as Great Britain. Its sandy coasts are backed by a waterless plateau, and this in turn by the oasis of Fezzan. Its peoples are chiefly Arab tribes, with a few Berbers inland. The negro Tibbus border Fezzan to the south.

Not much has to be said about the country, except that Tripoli and Benghazi are the outlets for Sudan trade, which is chiefly in ostrich feathers. The powerful Moslem sect of Senusi is a great obstacle to the progress of the Gospel in Eastern Tripoli.

Missions to Morocco, Algeria, Tunis, and Tripoli.

Ever since the "non-missionary" North African Church was swept away and gave place to Islam, there have been noble followers of St.

Francis and St. Dominic, who have gladly died by the hundred that the light might dawn again over the land where once Augustine preached. There is abundant testimony also to the high example set by Roman and French Missions within this century. But it was only sixteen years ago that the first permanently successful Protestant Mission was started.

The *North African Mission* deserves our first attention. Originally started in 1881 by Mr. George Pearse and then called the "Mission to the Kabyles" of Algeria, it has now grown until its sphere includes every Mediterranean state. Its mission staff in the field, which will soon have reached 100 workers, is responsible for almost all the interest lately aroused in this long neglected field. The Arabs and Berbers have been found not altogether unapproachable, and hospital and dispensary work has opened many a closed door. The work is now carried on among Jews as well as Mohammedans, and it is hoped that some will soon come forward and offer to penetrate into the Sahara with the Gospel.

Among other agencies at work, the work of the *British and Foreign Bible Society* must be mentioned. Last year 15,000 portions of the Scriptures were circulated in Algeria and Tunis in nineteen languages. The *London Jews Society* has some good schools for Jews in Tunis, supervised by Mr. Flad, who was formerly so successful among the Falasha Jews of Abyssinia, and as intermediary between England and King Theodore in the Magdala campaign. Good work is being done by the *South Morocco Mission*, the *World's Gospel Mission of Kansas* in North Morocco, the *Open Brethren* in Kabylia, and several individual men and women of faith and prayer.

The Sahara.

South of these Mediterranean states, and stretching from the Atlantic to the Nile, lies the great desert of Sahara. It has an area twice as large as India, but with a population, it is thought, of not more than two

millions and a half. It must not be supposed that all is sandy desert. There certainly are the "Ergs" or dreaded sandhills, from 70 to 1000 feet high, but these mostly lie to the south of the Atlas Mountains. Then come the "Hamada," or stony waterless plateaux, often 2000 feet high. These too are always barren and uninhabited except where wells exist, and mostly lie between Morocco and Timbuctu. But the "Ahaggar" plateau is quite different, for it averages 4000 feet high, and is covered with snow for three months in the year. Between its lofty heights heavy rains and melting snow have hollowed out deep "wadys," and rivers flow into inland "shotts" or lakes. All these valleys are inhabited, for wells can easily be sunk. Nachtigal says that the Tibbu hills rise even to 8000 feet, and the oasis of Aïr is nearly as lofty.

This is not the place to discuss the geological formation of the desert. But there is abundant evidence that desiccation has gone on for at least 2000 years. Playfair states that vast subterranean sheets of water abound in fish, and it is important to know that almost anywhere water can be found by sinking artesian wells. The French have in this way reclaimed large areas for cultivation, and it is a settled matter of policy that a trans-Saharan railway will be constructed from Algeria to Kuka on Lake Chad, a distance of 1900 miles. Already the railroad extends to the pools of Biskra, now a health resort for Europeans. The estimated cost of such a work would be not much less than the expenditure on the Suez Canal, namely 337 million francs.

The climate of the Sahara is exceedingly healthy, but there are several dangers liable to be encountered, such as terrible sandstorms, intermittent clouds of locusts, and the drying up of watering places. The introduction of the camel has, however, largely solved the difficulty of transport.

As to products, the date-palm can be grown in any oasis, and oranges, lemons, peaches, figs, pome-

granates, rice, millet, and durra in civilized districts. Salt also is found in a few places.

The four caravan routes should be noted. (1) Morocco, Ain-Salah, and Ghadames, to Cairo (for Mecca Pilgrims). (2) Kuka, *viâ* Murzuk to Tripoli. (3) Tripoli, Ghat, and Aïr to Timbuctu, or Kuka. (4) Timbuctu and Ain-Salah to Morocco. A fifth route known only to the Senusis stretches from Wadai to Benghazi (in Tripoli). It was along the first of these that Laing went when he gained the honour of being the first European to enter Timbuctu. He was, however, murdered on the way back. Caillé, the second claimant, came back by the Morocco route, and the thrilling story of his adventures is very widely known.

A final word about the inhabitants is needed to complete the story. Arabs mostly inhabit the oases, Judaized Tuaregs act as guides and native traders between Timbuctu and Morocco, while the Tuaregs themselves, as wild nomads, course about on camels, robbing caravans. They are fanatical Mohammedans, and wear a cloth round the lower part of their face. Strange to relate, there is a wider knowledge of reading and writing among these Tuareg men and women than among any other native races in North Africa. One of the "North African" missionaries has gone to Tripoli in order to learn their language, as soon as he has mastered Arabic. But hitherto the vast Sahara, with its scattered population of Berber and Arab Mohammedans, has remained without a single missionary!

The Nile Valley.

Herodotus, the Father of History, spoke of Egypt as "the gift of the Nile." In order therefore to understand the land of Egypt we must trace the course of the Nile. The history of the discovery of the sources of the Nile is left to chapter V. It is no wonder that the ancients sought to know the mystery of its origin. For from the Victoria Nyanza to the Mediterranean the Nile travels 3400 miles, and rolls through 30° of

latitude. Of no other river can this be said, not even of the Mississippi. And further, it is navigable for nearly half its length, 680 miles up to Wady Halfa, and again 900 miles from the sixth cataract to Gondokoro.

There are three main streams that form the Nile—the White, the Blue, and the Black Nile. All have helped to form the delta of Egypt. The Black Nile brings down black volcanic plant-food from the Abyssinian plateau, which causes the river to shine. The White Nile contributes organic matter and slime, while the Blue Nile hurls down gravel, the stones of which are caught by the cataracts. So great an amount of deposit is brought down, that the water flowing past Cairo contains $\frac{1}{120}$th part mud, not to mention deposits strewn over 4000 miles. Sir John Stokes says that the sea is encroached upon at Port Said by 52 feet each year, and every hundred years a layer of five inches of mud is deposited all over Lower Egypt, 16,000,000 tons being carried down in suspension every year.

As the rise and fall of the Nile is the chief topic of conversation in Egypt, we should know that an average rise is between 22 and 25 feet. Anything over 27 feet is destructive, and under 22 insufficient. The rise is caused by Abyssinian floods in the month of May, which, according to Sir Samuel Baker, suddenly fill the dry watercourses. From June to September the floods are out, but by January the delta dries and crops spring up. The area of irrigated land has been greatly increased by the Ibrahimieh Canal, which was constructed by Mehemet Ali at enormous cost, and has already paid its way.

Turning now from the river itself to the countries through which it flows, we come to

Egypt.—No other country in the world is yet known to have a longer history than that of Egypt. It is the home of the earliest civilization of which we have any record, and the country where probably the art of alphabetical writing was first invented. At a time when the greater part of the world was peopled by savage

tribes the old Egyptians were skilled in agriculture, in architecture, and other arts, and even in the science of astronomy. This is shown by the way in which the great pyramid of Gizeh is set with its sides exactly facing the four points of the compass, and the shaft of its gallery pointing to the position in the heavens that the pole-star then occupied. In the thousands of years which have since elapsed, the country was first ruled by a succession of native dynasties, and afterwards fell under the dominion of one foreign nation after another. Persians, Greeks, Romans, Arabs, and Turks have in turn held sway, and Egypt still remains a subject nation.

The natural boundaries of the land are sea and desert. From the Mediterranean to Dongola, across the Nubian desert, is a stretch of nearly 1000 miles, happily soon to be bridged by a railway from end to end. And yet the area fit for cultivation is actually only about two-thirds larger than Yorkshire! Within this area dwell nearly 7,000,000 people, all dependent on the Nile for crops. The chief products of the land are wheat, maize, and cotton in Lower Egypt, but dates and gums higher up the river Alexandria to-day is the centre of commerce, and, under British protection, the condition of the native Fellahin has much improved. Cairo, "the most Mohammedan city in the world," not even excepting Mecca itself, boasts of 500 mosques, and of the great Mohammedan university of Al Azhar. There have been as many as 10,000 students here at one time, that have come from all parts of the Moslem world. This is undoubtedly the very stronghold of Islam. Cairo is also the place of concourse for pilgrims on their way to Mecca, which accounted for its having been a great slave-market until British occupation in 1882.

Egypt is divided into two provinces, known as Lower and Upper Egypt respectively. Lower Egypt includes only a small part of the Nile Valley, but embraces a large area of the Fayum to the west. Upper Egypt has, since 1885, included a portion of the old province of Nubia, which was retained when the rest

of the southern provinces were left to the Mahdi, and has been further enlarged, in 1896, by the re-conquest of the province of Dongola.

The most striking remains of the ancient civilization of the country are the huge pyramids, and the equally wonderful Sphinx. Stupendous ruins of ancient cities, with temples, colonnades, and other vast structures, are to be seen on the sites of Memphis, Thebes, and other spots along the valley as far as the so-called island of Meroe, between the Black and the Blue Nile.

Following the Blue Nile to its sources we come to

Abyssinia.—The Ethiopian hill country used to be called Habesh, whence Abessinia. It has two main approaches by the way of the Blue Nile or by Massowa, an island on the Red Sea, now owned by Italy. None of its mountain torrents are navigable, and all flow into the Nile, hence the independence of the country. Some of its table-lands are over 10,000 feet high, and extend as far as from the Tyrol to the Baltic, while the mountains of Semen equal Mont Blanc in height. The climate is similar to that of Quito, and vegetation abounds. Numbers of wild animals are indigenous,—the elephant, rhinoceros, giraffe, lion, hyena, and leopard. The baboon, crocodile, and hippopotamus are also found. Such is the country that served as a refuge to Eastern Christianity.

Districts.—First comes Tigré with the ancient capital of Axum, and Adowa the modern capital. Secondly, Amhara and Godjam with their capital Gondar. The famous Magdala is a mountain fortress on the southern frontier. Thirdly, Shoa with its capital Ankober on a high mountain.

Peoples.—The complexions of the people vary from very dark to light brown, and they have noble features and lofty foreheads. Connexion with Arabia is proved by language. One-third of the vocabulary is Arabic, and the grammar entirely so. The written characters are also of Semitic origin. The people claim to be descendants of Abraham. Certainly monotheism existed before Christianity entered, and they have no

temples, images, or statues. Neither here nor among the dark Gallas to the south are traces of idols to be found.

There are also 200,000 Falashas—or black Jews—dwelling west of Gondar, probably descendants of proselytes to the Mosaic faith.

History.—The story of the conversion of Abyssinia to Christianity and its resistance to Papal supremacy is given below. From the very first the peoples have maintained their independence. They have had a mixed race of kings, most notable of whom was King Theodore. The story of his persecution of the missionaries, of the Abyssinian campaign, and of the storming of Magdala in 1868 by the British army is a by-word. Since then King John, and now King Menelik of Shoa rules the land. In 1889 he accepted the "mutual protection" of Italy. But the ultimate fate of Abyssinia, so different from any other native state in Africa, is one of the problems of the continent.

Christianity in Egypt and Abyssinia.

Ancient Alexandria soon outstripped Antioch in becoming the missionary centre of the Early Christian Church. "As the meeting-place of Greek philosophy, Jewish thought, Roman provincial polity, and Oriental commerce, Alexandria became the intellectual centre of the world, just as Christianity became a missionary faith. From the school of Pantænus went forth missionaries and Christian teachers to all lands from North-Western and Eastern Africa to Arabia, India, and Ceylon, while Cosmas, the merchant-missionary, carried Christian influences as far as the Malay Archipelago." But weakness and discord set in, and soon after came the Arab invasion sweeping all before it. Nubia became Moslem to a man, and the Christian Church in Egypt was shorn of its former strength and comeliness. Only a remnant of about a quarter of a million Christians survive to-day, with a sadly ignorant and degraded priesthood.

The conversion of the Abyssinians is due to Frumentius, whom Athanasius appointed first "Abuna" or Bishop of Abyssinia about 330 A.D. The story of his influence with the emperor, his moderation as Bishop of Ethiopia, and the founding of this ancient church and order of ministry is most interesting. Like the Egyptian Copts their creed is Monophysite, and was condemned as heretical at the general council of Chalcedon. The Abyssinian Church is the only African primitive church that withstood the inroads of Islam in the 7th century.

The Coptic Church, both in Egypt and Abyssinia, traces its origin to the Apostle Mark, and his chair in Alexandria. Its members are undoubtedly descendants of the ancient Egyptian race, which was Christianized in the first three centuries A.D. They now number about a quarter of a million souls, or a proportion of one to every twenty Mohammedans. The ancient Coptic language is dead, and has been superseded by the Arabic colloquial of to-day.

A sadly corrupt church remains, and is governed by *the Patriarch of Alexandria*, who resides, and has considerable property, in Cairo. He is chosen by lot or by the nomination of his predecessor, and always from among the monks of St. Anthony. There are also twelve bishops and a metropolitan appointed for Abyssinia, and numerous archpriests. Every priest must be over thirty-three years of age, and the husband of one wife. Priests and deacons may not marry after ordination. Several monks and nuns have made vows of celibacy.

The churches are divided into the "Heykel" or chancel, which contains the altar, where also the service is performed in Coptic; in the next compartment, which is screened off, the priest reads the lessons, the boys serve as acolytes and singers, and the chief members of the congregation sit; while the rest of the church is separated by wooden lattice work, and occupied by inferior members, the lowest place of all being given to the women. Rude pictures of saints are

suspended, but no images are admitted. The floor is covered with mats. The turban is kept on, and shoes are taken off. Full service lasts more than three hours, and the priest officiates in handsome robes, waving frankincense, using wafer bread moistened with wine for the sacrament, but often behaving most unbecomingly. The form of worship and chanting is very ancient.

The following *rites* are observed. Baptism takes place in infancy, with a belief in chrism. Circumcision, generally at seven or eight years old, is commended. Prayers are offered seven times a day as by the Moslems, but prayer in private is preferred. Strict and literate Copts repeat the whole of the Psalms through every day at such times. Thus prayers are often repeated when walking or riding. Confession is required of all before receiving the sacrament, and penances are administered. There are four fasting seasons in the year, and seven festivals. Abstinence from swine's flesh, from things strangled and from blood, is observed according to the Mosaic law.

The pilgrimage to Jerusalem is incumbent upon all who can go. Passion week and Easter are spent in Jerusalem, followed by a bathe in Jordan. Marriage festivities last eight days, Sunday night being the favourite time for the service. A contract is made beforehand in the presence of a priest, and the Lord's prayer is repeated three times by all present. The sacrament is always received at the marriage service. At funerals, as with Moslems, the bier is followed by wailing-women, who are employed (contrary to the wish of many priests) to continue wailing for three days after death. Visits are paid to tombs three times a year.

Abyssinian ceremonies differ somewhat from those of the Copts in Egypt, and are of very ancient origin. Several Jewish practices remain, and both Sabbath and Sunday are kept holy in the province of Godjam. Prayers in the ancient Ethiopic are both solemn and sublime, while the primitive custom of having churches devoid of seats and "kneelers" is observed. The

congregation stand to pray, and the feeble are supported by a crutch or staff. Preaching is not commanded, and is seldom heard. At the Lord's Supper the elements consist, as in the Greek Church, of ordinary bread and the unfermented juice of the grape. In war the "Tabot," or wooden slab on the altar, is consecrated and carried about. Prayers for those asleep in Christ (not in purgatory) are offered, and absolution is pronounced over the dead. The Virgin Mary has a high office, some think the work of redemption is attributable to her. There are traces of strict discipline observed long ago, and public confession of sin. No Christian people on earth are so rigid in their fasting. The Abyssinians fast, in all, nine months out of the twelve. Yet immorality is the order of the day, and even priests and monks break the seventh commandment. Marriage is seldom conducted in church, and is simply a civil contract. Superstition is immeasurably great, and the Lebashi (thief-catcher) is much to be feared. Such in brief is the condition of Abyssinia.

Romish Missions. — Isolated from the rest of Christendom, and stationary therefore in doctrine and usages, Abyssinia was at length rediscovered by way of the Cape, under King John II. of Portugal in 1490. He at once courted friendly relations with its emperor Claudius. Claudius would not, however, acknowledge the supremacy of the Pope, but declared him a heretic and refused to receive one Bermudes, a Portuguese, appointed as Patriarch of Ethiopia by the Pope. Two missions of the Jesuits were sent by way of Goa to win over Abyssinia to the Catholic faith! In the first, according to Jesuit admission, they were worsted in controversy by the enlightened Claudius, and Bishop Oviedo was recalled by a Papal bull in 1560. In the second mission the Abyssinian doctors were worsted, and the Roman fathers triumphant. Whereupon the Abuna took up arms against the emperor. Constant wars, and incessant intrigues, with hardly a parallel in history, brought the Papal cause into

ascendency. The Abyssinian peasants rose in arms and were slaughtered by the aid of heathen Gallas. After two appeals the party that favoured Alexandria as against Rome caused the emperor to issue a proclamation in Council in 1632, restoring the religion of their forefathers. The Roman fathers then made their escape, thus ending the mediæval history of Abyssinia.

Protestant Missions.—The work of modern missions was begun among the Copts, both in Egypt and Abyssinia, by the *Church Missionary Society*. "It was thought that they might be raised to self-reformation, and that then through them (the Coptic Church) the Gospel might be spread among the Mohammedans." The able missionary Jowett, Fellow of St. John's College, Cambridge, and six years later five students (one of them Samuel Gobat), from Basle seminary, were sent out to promote this object. Their work teems with interest even to-day. Jowett managed to purchase for the Bible Society a remarkable manuscript translation of the Bible in Amharic, made by the monk Abu Rumi. The revised version of this work was finished by Krapf before his death.

By Bible distribution, and personal conversation with the Coptic Patriarchs and clergy, good work was done. In 1830, Gobat began a mission in Abyssinia, which was carried on for eight years by Isenberg and others; but visible results were small beyond the circulation of many thousand copies of Scripture in the Amharic vernacular. Krapf joined the mission in 1837, only to be expelled with the others the next year, owing to the hostile influence of two French Romish priests. He afterwards spent three years in Shoa, then a kingdom lying south of Abyssinia, and also nominally Christian. But from here, after a temporary absence, he was again excluded through Romish influence. Therefore with his heart set on reaching the Gallas, he sailed down the East Coast to Mombasa and Zanzibar, thence to begin those explorations which called the attention of Europe to the great lakes of Africa.

There is only room just to mention the remarkable "*Pilgrim Mission*," which was to begin the "chain of missions" from north to south, called Apostles' Street. It was started by Krapf, but abandoned for want of support. Again, the work of the *Swedish Lutherans* in Massowa, and of Mr. Flad among the Falasha Jews cannot be passed over. No missionaries are allowed in Abyssinia to-day, and therefore special prayer should be made for this ancient land.

The principal mission in Egypt now is that of the *American United Presbyterians*. Its work is chiefly among the Copts, from whom its plan is to gain proselytes, and so to obtain a pure Reformed Church. In this connexion the names of Dr. Lansing and Mr. Hogg will always be remembered. Its chief centres are at Cairo, Assiut, and Assuan. Begun in 1854, it has been greatly blessed to the Coptic Church, and even the Mohammedan population, for from the latter 1000 children are found in mission-schools. At the end of forty years' work, it has preached the Gospel at nearly 150 points in the long, narrow valley of the Nile, and the college in Assiut has sent out over 100 Egyptian Christian schoolmasters into the villages. Latest returns give the mission 41 American workers and 31 native licentiates.

It was not till 1865 that the original C.M.S. mission to Egypt came to an end. About the same time the late *Miss Whately* commenced her devoted and most valuable school-work in Cairo, designed especially for Mohammedan boys and girls, which at great cost to herself was continued for nearly thirty years till her death in 1889. To her frequent appeals for an English Church missionary to be sent to Cairo the C.M.S. responded in 1882, the year of British occupation of Egypt, and the Rev. F. A. Klein, a ripe Arabic scholar, began the work, followed by Dr. Harpur's Medical Mission seven years later. The staff has now largely increased, and much literary, medical, and women's work has been done.

A word in closing about the extent of Bible circulation.

British,‡ *Scottish*,† and *American* * *Bible Societies* are at work. The first reports in 1895-6 the phenomenal sale of 28,000 portions of Scripture in 58 languages, including the depôt work at Port Said. The last has 32 colporteurs working from seven centres, and has sold 12,000 volumes.

Sphere or State.	Area in Square Miles.	Estimated Population.	Bible Circulation, 1895-6.	Protestant Missionaries.	Protestant Missionary Societies.
Morocco . .	154,500	6,000,000	7,000	36 18 2 8 5	North Africa Mission. South Morocco Mission. Central Morocco Mission. World's Gospel Union. British and Foreign Bible Society.
Spanish Sahara .	150,100	100,000	—	0	——
French Sahara .	1,683,550	2,500,000	—	0	——
Algeria . .	309,580	4,175,000	15,000‡ 1,573†	18 7 4 11	N. A. M. B. and F. B. S. Open Brethren. Other Workers.
Tunis . . .	50,840	1,500,000		19 4	N. A. M. Other small Societies.
Tripoli, Barka, & Fezzan . .	338,470	1,000,000	—	7	N. A. M.
Eastern Sahara (Tibesti, &c.) .	673,230	60,000	—	0	——
Egypt . . .	349,170	7,600,000	28,000‡ 12,000* 50†	41 15 8 7	American United Presbyterians. Church Missionary Society. N. A. M. B. and F. B. S.
Abyssinia & Shoa	155,920	3,600,000	—	0	——
Erythrea (with Kassala) . .	84,950	450,000	—	?	Swedish Mission.
Italian Egyptian Sudan . .	30,680	300,000	—	0	——
French Obock, &c.	8,640	30,000	—	0	——
Northern Africa .	3,989,630	27,315,000	63,623	210	

Areas and Populations are taken from Mr. E. G. Ravenstein's estimates, January, 1895, and the Missionary Statistics from Society Reports (1896), and from Mr. E. H. Glenny.

CHAPTER IV.

NEGRO-LAND: THE GREAT SUDAN.

THE purpose of this chapter is gradually to bring the vast fields within the populous and tropical Sudan before our notice. We shall begin by confining our attention to the coast regions and study their history and development. Then it is proposed to follow some Sudan explorers into the interior, and to hear from them accounts of many native states. And finally the efforts to bring the Gospel to West Africa will be reviewed.

As soon as the deserts of Sahara are crossed, a more fertile zone is reached. Like the desert to the north, it stretches from the Senegal to the Nile, and reaches southwards to the Gulf of Guinea in the west and to the high table-land of Central Africa in the east. The inhabitants change with the country, and the Semitic and Hamitic races, belonging to the white division of mankind, give place to the black, or Negro race. On account of the dark colour of the people, this region became known to the dwellers in North Africa as "Bilad-es-Sudan," or, the country of the Blacks, which in turn has been shortened to "Sudan."

The Sudan falls naturally into two main divisions, the West and the East Sudan. The West Sudan includes all the unhealthy countries bordering the Guinea Coast, as far south as the Equator, and behind them the vast interior lands bordering the course of the Niger and its tributaries. The East Sudan

stretches from Lake Chad up to the River Nile, including part of the regions of the Bahr-el-Ghazal and its tributaries.

Mention has already been made of Portuguese voyages along the west coast of Africa. Step by step they made their way into the unknown south to find a new route to the East by sea. They passed Cape Verd in 1445, Sierra Leone in 1461, and the Equator in 1470. But the antiquity of their early settlements must be fully appreciated. The fort of Elmina was built by them in 1481, almost exactly a hundred years before Sir Humphrey Gilbert annexed Newfoundland, which is commonly regarded as the oldest British colony. And it was more than 300 years before any European settlement was planted in Australia.

West Africa.—When the New World was discovered, West Africa was sacrificed to America. At the outset we would like, therefore, to point out some points of contrast and connexion between the two. Firstly, the celebrated papal Bull of 1493 marked off the eastern world for the Portuguese and the western world for the Spaniards, so that at first each nation ran a different course. Next, while the West Indian islands have comparatively a healthy climate, the West African coast is notoriously unhealthy for white men, and even its native inhabitants suffer constantly from malaria. Hence, while the West Indies became a sphere of European settlement, and one of the very few tropical parts of the world where colonists from Great Britain have made a home, the west coast of Africa from first to last has been hardly suitable even for temporary residence.

Again, West Indian colonies have always been colonies of produce. Sugar has become almost a universal product, and the result of slavery was to extend, though at the same time to stereotype the cultivation of the ground. West Africa, on the contrary, though producing gold, palm oil, and jungle products, has, as a whole, no definite system of cultivation, no regular agricultural settlements and no mining centres.

Further, slavery in the West Indies promoted cultivation within certain limits, but retarded it in West Africa. The discovery of America converted the African coast into a great hunting ground for labour demanded by the American colonies. It was impossible to develop a part of the world which was perpetually being drained of its labour supply; or to build up agricultural communities and to carry on legitimate trade at the same time that war was encouraged in order to obtain slaves, villages were burnt, and their inhabitants either killed or transported.

Once more, West Africa was more a place of passage than the West Indies. Its coasts were explored to find a way to the East. On the other hand, it was far from the East, and the more scientific navigation became, the more men passed it by, as being a little off the straight road. So in great measure its first owners neglected it, and the only permanent element in its history was the slave trade, which made it less than ever a final resting-place, and more than ever a part of the world to be raided, devastated, and left.

Early European Enterprise.

There have been four other European nations besides the Portuguese that in times past have sought to gain a solid footing in West Africa. The *French* claim to have been there first of all, and were always regarded as dangerous intruders by the Portuguese. When the shade of religious persecution grew darker over France, it was natural that many Norman, Breton, and Huguenot sailors should turn their eyes to foreign lands. But the French traders always confined themselves to Senegal. "In all places (they) were beloved, and as courteously entertained of the Negroes as if they had been naturally born in the country."

The *English* next began to reconnoitre off West Africa, and it is satisfactory to find that slave-catching was not a feature of those early voyages. Guinea pepper, ivory, and gold were sought for, and the year

of the Spanish Armada marks the date of incorporation of the first English company to trade with this coast. The expeditions of Thompson and Jobson up the Gambia are interesting reading, as being the first attempts by Europeans to reach the Niger and the far-famed Timbuctu. In this they were a hundred years in advance of the Frenchmen, André Brüe and Compagnon.

No sooner had the *Dutch* become united and proclaimed their independence, than they followed suit. They were welcomed by the natives, as the bearers of better and cheaper goods than those of the Portuguese. Having shrewdly formed themselves into one Dutch West India Company to trade with America and West Africa, they first came into conflict with the Portuguese in Brazil, then drove them out of the Gold Coast, and took their place. The last comers of any importance were the *Danes*. Their strongholds of Christiansborg and Fredericksborg (now known as Danish Mount) still witness to the influence they exercised over the eastern half of the present Gold Coast Colony. But in 1850 they sold their possessions to Great Britain.

The 17th, 18th, and 19th centuries have been spent in a fight for supremacy among the nations. North of the Gulf of Guinea competition has been from first to last between France and Great Britain. On the Guinea Coast itself, the Dutch were rivals to Britain till twenty years ago.

Development of West Africa. — Before the eighteenth century had quite passed away, two events occurred in West Africa, which were signs of a growing desire for Africa's redemption. In 1787, the same year in which the first British colonists were sent to Australia, a beginning was made of a *settlement at Sierra Leone*. As far back as 1773, Samuel Hopkins in America had originated a scheme for the repatriation of Africans. This was followed up by the philanthropic efforts of Clarkson, Wilberforce, and Granville Sharp, in England, who formed a voluntary

"committee for relieving the black poor" who, as a result of Lord Mansfield's judgment in 1772,[1] had been turned adrift in London, to the number of 14,000.

The settlement of the peninsula of Sierra Leone was chosen, and bought from the natives. And though the colony for the first three years was a great failure, yet its re-establishment in 1791 under the name of Freetown, and its progress under the governorship of Zachary Macaulay, were a real success. Moreover it was the first-fruits of colonization, as opposed to the old fort and factory system with its private trade, and the first step to the development and opening up of Africa.

The forming of the *African Association*, in 1788, to promote discovery, was the second important step; and when in 1795 it secured the services of Mungo Park, it had found the father of modern African exploration, and the first of Europeans to reach the upper waters of the Niger.

A Century of Exploration: The Sudan.[2]

The first problem which the newly-formed Association took in hand was that of the course of **the Niger.** Though mentioned by Ptolemy (and possibly even referred to by Herodotus) under that name, endless speculations were made as to whether it flowed eastwards to the Nile, or westwards to the Senegal, or into a lake in the centre of the continent. The first decisive result was obtained by *Mungo Park*, who reached the Upper Niger from the Senegal (1796) after thrilling adventures, and proved its easterly direction by actual observation. On a second journey (1805) he descended the stream yet farther into the interior, and passed close to Timbuctu. But his canoe ran upon a rock at Bussa in the presence of hostile natives, he and four European companions

[1] Cf. p. 124.

[2] Pp. 51—61 are taken almost entirely from Heawood's "Geography of Africa."

were drowned, and the problem as to the termination of the Niger remained unsolved. In 1822-4 the great expedition of *Denham*, *Oudney*, and *Clapperton* crossed the Sahara and discovered Lake Chad and the mouth of its main feeder, the Shari. In 1825 Major *Laing* succeeded in reaching Timbuctu from the north, and gained the credit of being the first European of whose visit anything is known, but he was shortly afterwards murdered in revenge for natives whom Park had killed. Three years later the Frenchman *Caillé* reached the same town from the south-west, and successfully returned, after crossing the desert and the Atlas range to Tangiers, to publish the news all over Europe. These journeys paved the way for a final solution of the Niger problem. For Captain Clapperton went back to the Sudan in 1825-7, by way of the Gulf of Guinea; and though he died without actually tracing the river to the sea, his servant, *Richard Lander*, returned in 1830 and verified its connection with the streams on the Benin coast, as suggested, even in 1802, by a German savant named Reichard. No sooner had this problem been solved and these parts of the Sahara and Sudan been explored, than the African Association was merged into the newly-formed Royal Geographical Society in 1831.

The only **Other Sudan Explorations** made before 1850 were those of Mehemet Ali's expeditions up the White Nile in 1840-1, the second of which reached 4°. 42′. N. latitude. In March, 1850, however, *Richardson*, accompanied by two German volunteers, *Barth* and *Overweg*, set out from Tripoli *viâ* the Murzuk and Aïr route to the Sudan. He died, however, in Bornu, leaving Barth, the antiquarian, and Overweg, the astronomer, to pursue their instructions. But Overweg also died by the shores of Lake Chad, which he was the first to navigate; thus Barth was left single-handed for four years, during which time he traversed the Central Sudan in all directions, studying the physical, political, and social aspects of the country. These he described on his return, in one of the best books, even to-day, in African

literature. During this period he reached from the north the Benué, the great eastern tributary of the Niger (shortly after ascended from the sea by Dr. Baikie); crossed the Shari and visited the capital of Bagirmi, and finally made his way to Timbuctu, returning along the Middle Niger. This region was not visited by any other traveller for forty years.

To complete the list, *Vogel* followed Heinrich Barth across the Sahara (1854), but died in Wadai. In 1866 *Gerard Rohlfs*, who wrote so attractively on Morocco, made his way across the Sudan to Lagos; while three years later (1869-74) *Nachtigal* explored the Tibesti highlands and the depression north of Lake Chad, then travelled to the south of the lake, and returned by an easterly route through Wadai, thus supplying the connecting link between the Central Sudan and the Nile basin. The next to cross the desert was *Lenz*, who in 1880 reached Timbuctu from Morocco, while *Manteucci* and *Massari* crossed over from Suakin to the mouth of the Niger (1880-1). Lastly, Captain *Binger* (1887-8) filled up some gaps between the Upper Niger and the Ivory Coast, and *Meistre* (1892-3) was the first to cross the watershed between the Nile and Chad basins, by starting from the Mobangi and descending down the Shari to Bagirmi.

Inhabitants of the Sudan.

From explorers, traders, and missionaries it is for the first time known that there are two distinct climates in West Africa and the Sudan. The one in the coast regions, which are mostly covered with forests; subject to a moist and equable climate, and deadly to white men. The other in the basin of the Niger, drier, more fertile, and better cultivated; bounded on the south by extensive forests; countries bringing forth corn and cotton, beans and rice, indigo and vegetables.

Corresponding to these different climates are also found two different types of the Negro race. The **Pure Negroes** inhabit the coast lands, and are split

up into a variety of tribes, which are estimated by Dr. Cust as speaking not less than 150 distinct languages. Among those speaking the "Tshi" and the "Evhe" languages respectively, are the states of Ashanti and Dahomey, which have only lately fallen under European influence. They have been the home of debasing superstitions (vide ch. II.), and ghastly human sacrifices have been a regular institution down to the present day. The people of Yoruba are, however, a superior race, and extend over the comparatively open plains west of the Lower Niger. With Ilorin as a capital, now under the Royal Niger Company, they once formed a powerful empire. The Kru, who dwell near Cape Palmas, are of Mandingan stock, and are a powerful and energetic race, largely employed as labourers ("kru-boys") along the coast, and as crews of European trading vessels.

The Mixed Races are found on the open plateaux of the interior. They are hardy and energetic, much given to trade, agriculture, and cattle-rearing, and contrast strongly with the generally passive and superstitious natives of the forest-clad lowlands. Thus the interior lands, from being brought into contact with the northern races, have long been the home of a higher degree of civilization than the coast lands, even the Negroes having to a large extent adopted the religion—and with it a certain capacity for political organization—of the invaders of the north. The most important of these mixed races are the Fulahs, who from being cattle-rearers in the Futa Jallon highlands, have now, almost everywhere as far as Lake Chad, become the masters of the rest of the inhabitants, including the Hausas—a race of born traders dwelling between the Niger and Lake Chad.

Other races of the plateau are more like the Negro type. The Wolofs, intensely black, dwell between the Senegal and the Gambia. The Mandingos, formerly a ruling race, are now widely spread along the southern border of the plateau, especially near the Upper Niger. They are mostly subject to the Fulahs.

The Songrhay, who were a powerful race before the rise of the Fulahs, dwell on the Middle Niger, east of Timbuctu, on the borders of the Sahara. The Kanuri, in the Lake Chad basin, are also of Negro-Hamitic type. Within the bend of the Niger the Negro states of Mosi and Borgu (or Bussa) have so far maintained their independence apart from northern influences, and, according to Monteil, are fairly civilized. The Gurunga, on the Upper Volta, are likewise Negroes and Pagans.

Their Occupations and Trade.—As a general rule the Negro inhabitants of the coast lands are agriculturists, growing the banana in large quantities, as well as corn, while in the interior both agriculture and cattle-rearing are practised. The dominant Fulahs are herdsmen, and outside their domain it is usually Arabs, or those nearest akin to them, who are engaged in this way, while the Negroid peoples are cultivators and traders. The Hausas are the great trading people of the Sudan, and their language is the general medium of intercourse from the Senegal to the Shari, as well as in part of the Sahara. They are also largely recruited as police by European powers on the Gulf of Guinea. In the Negro zone the Yorubans are active traders, but hitherto the long-established trade routes with the Sudan have passed from east to west, connecting the various countries in the plateau zone, and not from north to south. The reason for this is the difficulty of travelling through the forest zone, the rivers being often the only feasible routes, and few of these are really important highways. Even the Niger is only now becoming, in European hands, an important approach to the interior. The great native trading centres lie either near the border of the Sahara at the termini of the desert routes, or near the southern edge of the plateau just beyond the forests of the coast.

Native States.

Sokoto and Dependencies.—*Sokoto,* occupying a great part of the space between the Niger and Lake

Chad, is the modern representative of the Fulah kingdom. The city of Sokoto has since been replaced as a capital by Wurnu, twenty miles higher up the river of Sokoto, and many of the Hausa towns are almost independent of the central authority, only paying a yearly tribute. Kano, south-east of Sokoto, is the commercial capital of the central Sudan, being the terminus of one of the principal routes across the Sahara. It manufactures blue cotton cloth (exported to many parts of the Sahara and Sudan), and leather goods. Its wares include gold dust, ivory, slaves, salt, natron, earthenware, and many other commodities. When the caravans arrive from distant parts its streets are thronged with merchants, and the population rises at least to 60,000. Other important centres are Katsena, north-west of Kano; Zaria, south-west of Kano; and Yakoba (said to be even larger than Kano), Gombe, Muri, and Keffi, in the more southern parts of the kingdom.

The state of *Gando* stretches along the Middle Niger, and has hitherto exercised some authority over the district of Gurma and that of Nupé.

Adamawa, occupying both banks of the Upper Benué, and stretching away to the south, is also nominally dependent on Sokoto. Some of its minor states are in Fulah hands and some are still Negro. The centre of trade is Yola, on the Benué. Slaves and ivory have long been exported, the ivory being collected by the Hausas and sold by them.

Lake Chad States.—*Bornu* is inhabited principally by a Negro people, unattractive physically and mentally, called the Kanuri. It has been a kingdom ever since Islam was introduced a thousand years ago, and the Fulahs have not obtained the upper hand here. The capital, Kuka, is a walled town of 60,000 inhabitants, and is the terminus to the Bilma route across the Sahara. It is also the objective of the French trans-Saharan railway. The kingdom has lately declined, though its Sultan used to keep an army of 30,000 men! The soil is fertile and produces abundant

crops; its breed of horses is also famous. Slaves, ivory, and ostrich feathers have been its principal exports, while European goods, cotton, sugar, &c., have been introduced by way of the desert. If a state like this were won for Christ, what history might not lie before it!

Bagirmi lies to the south-east of Lake Chad, and has now fallen largely under the influence of Wadai. The population is pure Negro to the south, though much mixed to the north. The dominant race is said to have come from Sennaar, on the Nile, three hundred years ago, and founded the present capital of Masenya.

Wadai, lying to the east of Lake Chad, is the only Sudan state not yet included in any European sphere. During the reign of Sheikh Ali, the father of the present king, it much increased in importance, and after conquering Bagirmi in 1871, wrested Kanem (a pastoral district to the north-east of Lake Chad) from Bornu. The Mabas, a Negro race, are the rulers in Wadai, and professors of Islam; many Fulahs and Arabs have also come into the country, and introduced their dress and customs. The capital is Abeshr, and there are in Wadai about 2,500,000 people of an uncultured and exclusive type. A trade in ivory and ostrich feathers, similar to that in Bornu, is carried on across the desert, but the soil of the country is a poor one and only fit for cattle-rearing.

European Colonies.

1. **British Possessions** occupy six separate parts of the west coast. We take these in order from west to east.

The Gambia, after being variously connected with other colonies, was made a separate Crown Colony in 1888. Its trade is, however, unimportant, and mostly in the hands of the French. Their territory now completely surrounds the colony, which is limited to the banks of the river below the rapid. Ground nuts,

exported to Marseilles, form the only important product. Bathurst, founded in 1816, has a population of about 6000.

Sierra Leone, which has already been mentioned, with its capital of Freetown, became a Crown Colony in 1807. Like the Gambia, it is now shut in towards the interior by the French possessions. Its boundaries on the north and south are close to the Scarcies and the Manna rivers, and the area of the Protectorate is three-quarters the size of Ireland. The Sierra Leone peninsula, on which Freetown stands, is formed by a range of volcanic mountains. It shelters the mouth of the Sierra Leone river, and thus forms the best harbour on the coast, and is exceedingly useful as being the half-way point between England and the Cape.

A trade route of importance leads by way of Falaba to Sulimania, a town very close to the sources of the Niger. Steps have also been taken to improve the communications by means of a railway, and the trade and revenue are already increasing. The chief exports include palm-oil and kernels, kola nuts, india-rubber, and gum copal, while cotton goods are imported from the British Isles. Sherbro Island deserves notice as being an important centre to which several lagoons converge. This place and Sierra Leone are, however, notoriously unhealthy, like the West Coast generally.

The Gold Coast extends along a seaboard of 350 miles, and, including the Ashanti country behind, is considerably larger than Scotland. Its principal towns are Cape Coast Castle and Accra. There is not one good harbour on the coast, and the only good road into the interior is that starting from Cape Coast in the direction of Kumasi, the capital of Ashanti. The abundance of gold-dust in the district has given the coast its name, and an increasing amount is exported, though palm-oil and rubber exports take the first place. The country is also unusually rich in timber, but its many rivers are of very little use for transport. As regards climate, the eastern districts, and especially

the open country behind Accra, are the least unhealthy. There are about 1,500,000 people in the colony and protectorate, the tribes of the Fanti confederation inhabiting the coast line and the Ashantis the interior. The former have gained a name for their cowardice, and the latter for debased superstitions and human sacrifices.

Lagos owes its existence to the slave trade, and continued to be a slave-market until 1851. Ten years later it was ceded to Great Britain by its native king. It is uniquely situated on an island, which commands all the chief inlets to the Yoruba country for a distance of nearly 100 miles each way, land-locked lagoons stretching from the Denham waters of Dahomey on the west to the Benin river on the east. Actual British territory only extends thirty miles inland, but by treaties with the Yorubans the whole of their country is virtually under British protection. The Yorubans have gathered themselves into several large cities, such as Abeokuta, Ibadan, and Oyo, each containing over 50,000 souls, and walled as a protection from slave-raiders. Their trade also deals chiefly in palm-oil and palm-kernels.

The Niger Coast Protectorate, long known as the "Oil Rivers," is the name for that part of the coast which lies between Benin river and the Cameroons. It also includes most of the Niger Delta, and its teeming populations. Brass, Bonny, Opobo, and Old Calabar are the chief trading centres, but their populations have been largely demoralized by the gin traffic. The mouths of the Niger by which steamers usually ascend the river are the Forcados and the Nun.

The Niger Company territories include all those lands on the lower river not included in the protectorate. Their northern boundary still requires precise definition, but treaties have been made with the rulers of Sokoto, Gando, Borgu, and Yola, securing the influence of the Company over an area of about 500,000 square miles. The difference between the work of the Niger Company and that of other colonies is the difference

between opening up a great river and a seaboard. The Niger river is the natural outlet for the populous states of the Central Sudan, and thus a great future lies before them.

2. French Possessions.—By securing the greater part of the interior of the Western Sudan, France has united almost all her possessions. Towards the north this vast sphere is continuous with the French sphere of influence in the Sahara, and is thus connected through it with Algeria. It has four parts.

Senegal, the oldest French possession in West Africa, embraces all the region between the Lower Senegal and the Casamanza to the south, except the strip of British Gambia in the middle. St. Louis was founded in the seventeenth century; but it is only within the last twenty years that any great advance has been made. Since then the Mohammedan chiefs, Ahmadu and Samory, have been overcome; and finally, in 1894, Timbuctu itself was occupied. St. Louis, however, from its position can never be an important port, and the products of the country are not even as large as those of Lagos alone.

French Sudan includes the whole region of the Upper Senegal, Gambia, and Niger rivers. The administrative centre is Kayes, on the Senegal, from which a railway has been projected and begun towards Bamako on the Niger; Sego, Jenne, and Timbuctu have also all been famous in their day. In the south-west the highlands of Futa Jallon, in Samory's former kingdom, are now in the hands of the French. So far military rule has been established, but little trade has been developed. A telegraph line has, however, already reached the Niger.

French Guinea includes the coast between Portuguese Guinea and Sierra Leone, and borders on Futa Jallon inland.

The Ivory Coast lies between Liberia and the British Gold Coast. Grand Bassam, the capital, is situated like Lagos, on a narrow belt of sand which separates the

lagoons from the sea. It has come into importance since 1892, when Captain Binger returned to France to show that its rivers supply routes far into the interior, especially to the important town of Kong.

Dahomey has recently been conquered by the French, though the English and Dutch had also had forts at Whydah in the eighteenth century. The gross human sacrifices, which in former times were constantly offered, are now forbidden.

3. **Other European Possessions.**—The only part, of former Portuguese possessions in Guinea, which is retained to-day, is a small section of country surrounded by French Senegal and Guinea. Bissao is the principal station, but the trade is insignificant.

German Togoland occupies a small part of the slave coast, and widens inland with the bend of the river Volta, which forms its western boundary on the Gold Coast side. The country was annexed in 1884, and much is being done to extend German influence into the interior.

The Cameroons. The name Cameroons—also applied to the lofty peak just north of the estuary—has been extended to stand for the whole country under German rule in those parts. It extends inland northeastward to Lake Chad and the river Shari, eastward to 15° E., and south to the French Congo. Its chief centres on the coast are Victoria, Cameroon Town, and Batanga, while inland Yaunde is the most important. Explorers tell us that, after the dense forest belt has been crossed, an open and fertile country lies behind. Were not the climate so unhealthy, even the Cameroons peak not being free from malaria, the colony would become very prosperous; for successful plantations have been started, and large amounts of palm-oil, palm-kernels, rubber, and ivory are exported.

A Christian State.

Liberia is the only Christian Negro state in Africa. It is situated on the Grain and Ivory Coasts of Upper Guinea, and has a remarkably fine coast line of about

500 miles on the Atlantic Ocean. It also extends for about 300 miles towards the high interior plateau on the north-east. The same causes which led to the founding of Sierra Leone led to establishing the republic of Liberia. In this connexion Thomas Jefferson's "Notes on Virginia" should always be remembered. This book created a great stir a hundred years ago, and led to some interesting correspondence between him and President Monroe upon the condition of the Negro in American colonies. But Samuel Mills of Williams College, one of the first American Student Volunteers, was the means of bringing American Christians to take decided action. The result was the foundation of the American Bible Society and Board of Foreign Missions. At length, in 1817, Mills himself set out for Africa, with Ebenezer Burgess, to explore the western coast and choose a suitable spot for colonization.

The present territory was acquired by treaties and purchase, and settled between the years 1822-74 by the American Colonization Society. In 1847 Liberia acquired her independence as a sovereign Negro state of Africa, and has been recognized as such by leading nations. The Government of the country is similar to that of the United States of America.

Liberia is essentially an Africo-American experiment in colonization. It is answering the question:—"Is the negro capable of receiving and maintaining a superimposed civilization?" Certainly it has had some Christian Negroes with the capacity for self-government, and further, it is not only a colony but a step towards repatriation, and the solution of "the Negro Problem" in America.

The republic now contains somewhat over 1,000,000 people, of whom about 40,000 are civilized and under Christian influence, while the rest are either Mohammedans or Pagans. Both the Veys and Greboes can read and write to a limited extent, while the Mohammedan Mandingos of the interior use the Arabic language.

The soil of Liberia is capable of producing, not only everything grown in the tropics, but several fruits, vegetables, and cereals of temperate zones. A special mention must be made of "Liberia coffee," which is really excellent. In 1893 this product alone brought in £1,000,000. To be a coffee farmer is the way to become wealthy. The palm-kernel trade, which has now developed all along the west coast, was first started in Liberia; while rubber abounds in the forests.

West African Missions.

Having now been introduced to the countries and the peoples of the great Sudan, an attempt is made to give in outline a summary of the work of the leading missionary agencies there. Chronological order is adhered to throughout.

First Efforts.—As elsewhere, so in Africa, the *Moravians* were the first Protestant missionaries. As early as 1736 we find Protten trying to found a school among the slaves of the Gold Coast. But, during the first thirty-five years of their mission, eleven missionaries died and the work had to be abandoned.

Next in order came the *Society for the Propagation of the Gospel* in 1752, sending Thompson, a fellow of Christ's College, Cambridge, to the Gold Coast. As the fruit of his work Philip Quaque, a Negro, was ordained, and laboured as his successor for "upwards of fifty years" as a missionary and a chaplain. No permanent work, however, was established there.

In 1795 the *English Baptists* entered Sierra Leone, and the year after, the London, Glasgow, and Edinburgh societies united to open up work amongst the Fulahs. But dissension and disease brought about sad failure.

Coast Settlements (1800-20)—There were no missionaries left when the *Church Missionary Society* began its now world-wide missions, by sending two men to the Susu country, near Sierra Leone (1804). The *Wesleyan Methodists* soon followed them in 1811, and have extended their work from the Gambia to the Niger almost *pari passu* with the C.M.S. In 1816 the

C.M.S. established work in Sierra Leone itself, and concentrated missionary force upon it. In those early days it pleased God to pour out His blessing, and thousands of liberated slaves were brought under Christian instruction. Johnson's work at Regent was especially blessed, for within three years of his arrival he had 1200 worshippers every Sunday, and 500 at daily prayers, 260 communicants, and 500 scholars of all ages at school. Independent testimonies also came from the Chief Justice and Naval Officers as to the permanent transformation that had taken place.

1821-42.—The year 1821 saw the *American Baptists* enter the new founded colony of Liberia. Within fifteen years five churches had been set up with 250 members, drawn from coloured immigrants from America.

A terrible season of trial met the C.M.S. at Sierra Leone (1823-5), for out of eleven missionaries and their wives who landed in 1823, six died in that year, and three more within eighteen months afterwards. By the beginning of 1826, twenty-two years after the first party sailed for West Africa, only fourteen (missionaries, schoolmasters, and wives) remained out of seventy-nine who had been sent out. It was, therefore, at once a courageous and a wise step to found the Fourah Bay College at Sierra Leone during the very next year (1827). This College has now had the honour of being affiliated to Durham University for twenty years.

The same year the noble *Basle Mission* entered Liberia, and later on the Gold Coast, only to suffer as terrible mortality among its workers as every other mission. During the first fifty years of their work, out of 127 missionaries, thirty-nine died after an average of two years' service, and fifty returned home invalided!

In 1832 both the *American Presbyterians* and the *American Methodists* arrived in Liberia. The Presbyterians soon decided to substitute coloured ministers for white. The Methodists sent Melville Cox as their pioneer, who became the author of his own epitaph. "Write," said he, "let a thousand fall before Africa be

given up." He soon died, but others entered into his labours, and the missionaries are now under the supervision of Bishop Taylor, assisted by fifty native local preachers. The churches have upwards of 3400 communicants, and there are at least 3000 pupils in schools. In 1834 the *American Episcopalians* followed, and Bishop Payne laboured there for thirty-four years with manifest blessing. The present Bishop, Ferguson, of African descent, was the third coloured clergyman to be consecrated to the Episcopate (1884). The sixth American mission was started in 1842. It was first called the *Mendi Mission*, and settled down in the Sherbro country. Whites had again to be changed for coloured missionaries from the United States. In 1883 this work was handed over to the *United Brethren*, who had long been labouring close by. The Christians there outnumber those of every other American Mission in Africa.

Extension (1841-60).—The first advance into the interior was that of the *First Niger Expedition*, fitted up by the British Government (1841) to aim a fresh and effectual blow at the slave trade, and to promote legitimate commerce. J. F. Schön, the experienced linguist, and Samuel Crowther, the African, were allowed to accompany the expedition. It closed with many disasters, and for some years was a byword as a hopeless failure. The second step in this direction was taken by Henry Townsend (of Sierra Leone), who paid *a visit to Abeokuta*, the largest town in Yoruba, and the refuge city of the Egbas, 100,000 strong. He arrived in January, 1843, and was warmly received. His visit resulted in his going there to start a mission with Samuel Crowther. After many delays they entered Abeokuta in August, 1846, and within three years' time a remarkable awakening took place.

About the same time the Cameroons Mission was begun by English and West Indian *Baptists* (1844). Alfred Saker, the great industrial missionary, proved also to be a good linguist, and translated the New Testament into the Dualla language, and the mission

grew, until asked to withdraw when the Germans annexed that territory. Two years after this (1846) the *United Presbyterians* of Scotland started work in Old Calabar, just to the west of the Cameroons Mission. Their design from the first has been to man it with Africans. They have so far succeeded in gaining two native ministers and twenty-three native agents. Yet again, the (North German) *Bremen Mission* occupied Evheland (now part of Togoland) in 1847. But out of 160 labourers, sixty-seven died at their work or immediately after their return home. The special feature of its work is the system of training young natives (Evheer) in a small village in Wurtemberg.

Rapidly passing on, we find Lagos occupied by the veteran Gollmer, immediately after a British Protectorate had been established over it by Lord Palmerston (1851). Here we see the greatest slave-market on the coast converted into a native settlement and put under Christian influences. Meanwhile the older settlement at Sierra Leone had become ready for the appointment of its first Bishop (1852). The Rev. O. E. Vidal, "a Sussex clergyman who had been led to devote rare linguistic talent to the study of the Yoruba and other African languages," was appointed, only, however, to labour for two years. He was soon to be succeeded by Bishops Weeks and Bowen, but all three men of God lay buried in Kissey churchyard in less than seven years.

Twelve years passed away, and a *Second Niger Expedition*, of one steamer, the Pleiad, under Dr. Baikie, was sent out in 1854, and proved a signal success. The river Benué was ascended for 350 miles above the confluence and not one death was recorded. This expedition was again accompanied by Samuel Crowther, then a clergyman of eleven years' standing; and Baikie afterwards wrote personally to him and thanked him for his great assistance. He found the kings and chiefs everywhere ready to receive Christian teachers, so two further attempts were made

by steamer in 1857 and 1859 to start a Niger Mission. But the difficulties of communication were too great to allow of a permanent occupation. In the former, the steamer was wrecked at a point more than 400 miles from the sea, and Crowther, only after long delay, reached Lagos overland through the Yoruba country. During the year (1859) the *United Methodists* entered Sierra Leone, and their Mission-work dates from this period. Once more the *American Lutherans* founded another small settlement in Liberia (1860) for the families of some recaptured slaves. Among other small societies must not be forgotten the *American Baptist Convention* (S.) which has its chief stations at Lagos and Abeokuta.

Native Churches (1861-90).—The next thirty years saw a great development among the native churches. The *Sierra Leone* Native Church was organized in 1862 to be "self-governing, self-supporting, and self-extending." Other churches soon followed, so that the year 1864 marks the consecration of the first Negro to be a Bishop. Samuel Crowther, the first Bishop of the Niger, was "A Yoruban by birth, had been shipped at Lagos as a slave boy in 1822, rescued by H.M.S. *Myrmidon*, taken to Sierra Leone, educated by the C.M.S. missionaries, baptized in 1825, employed as a school teacher, ordained in 1843, sent to Abeokuta in 1844, and, having been a member of both the earlier Niger Expeditions, was appointed leader of the new Niger Mission in 1857. After thirty-four years of labour on the Niger, and twenty-seven as a Bishop, he died December 31st, 1891, at Lagos where his remains were interred with every mark, of reverence and affection from Europeans and Natives alike."

Crowther returned to the Niger as Bishop, to begin missions in the Delta. The occupation of Bonny (1866) and Brass (1868) meant work begun amongst the most degraded of Pagans. Cannibalism was not then extinct, human sacrifices were still offered at the burial of chiefs, and *ju-ju* (or gin-

bottle) feasts were only too common. Slowly the Gospel took effect, till twenty years later we find Christians from both places carrying the Gospel to others a hundred miles away. Several other stations have since been occupied, but of late years the zeal and purity of the congregations has suffered a decline, from contact with Europeans and the appalling importations of gin, which has actually become the currency of the country.

The history of the *Yoruba* and Abeokuta Mission has also been a chequered one. Between 1851 and 1876 seven invasions were made by Dahomians into the Yoruba country, attended by shocking cruelties and tortures. Not less disastrous have been the inter-tribal wars between different sections of the Yoruba people, principally caused by jealousies and disputes regarding trade-routes to the coast. In 1862 several missionaries barely escaped with their lives, and Mr. and Mrs. Hinderer were shut up in Ibadan for four years, suffering great privations. After this, all missionaries and white men were expelled from Abeokuta for twelve years (1867-79), only Mr. Townsend being allowed to pay two short visits during that time. The Christian congregations, however, went on increasing under native pastors, and now they have 2 assistant native Bishops, 4 native clergy and 24 native teachers.

The same story has to be told about the Basle Mission to the *Gold Coast*. The great Ashanti war (1869) broke up their mission, and Messrs. Ramseyer and Kühne were kept in Kumasi as prisoners for four years. However, the British campaign in Ashanti (1874) resulted in their release, and now there are mission stations and out-stations all the way from the coast to Kumasi, and across the Volta into Togoland; and besides this, there are 16 native pastors and 112 native helpers and teachers. Not only here, but also in Togoland, the Germans are most successful in raising up a native ministry.

Lastly, in the *Cameroons*, we find the Basle Mission taking over the premises and congregations of the Baptist Mission (1886) and introducing a strong church

discipline. This unfortunately led to the separation of some of the former adherents. In spite of this, however, the work has spread far into the interior, especially on the Upper Wuri and Abo, where a native prince, Koto, opened the way by preaching the Gospel. Leagues have been formed there by "the men of God" against Heathenism and uncleanness.

Education.—The leading Protestant educational institutions in West Africa are—the C.M.S. Fourah Bay College, Grammar School, and Female Institution at Sierra Leone; the Wesleyan schools in Gambia, Sierra Leone, and the Gold Coast; the German teachers' seminaries in Togoland and the Cameroons; and the C.M.S. Training Institution at Lagos.

Translational work is still in its infancy. The multitude of Negro tongues have so far defied any attempts to obtain a few widely-spoken languages. Dr. Koëlle and J. F. Schön have been by far the ablest linguists in the past, and were duly recognized as such respectively at the French Institute and at Oxford.

The Sudan Problem.

Till 1890 we see that little had been done to preach the Gospel in the interior. The travels of Europeans, especially those of Barth, had revealed to us a perfectly new world, with large towns and populations, and a thriving trade; above all, with three dominant languages—Arabic, the sacred language of religion; Hausa, the medium of commerce; and Fula, the emblem of conquest.

The three Niger expeditions, organized by the British Government in 1841, 1854, 1857, had secured, till the fall of Khartum, British influence over Upper Niger territories. Moreover, in 1879, the first *Henry Venn* steamer successfully ascended the Benué for more than 500 miles, showing it to be a wonderful highway into the far interior. Still little further was done.

In the years 1890 and 1893 respectively, however, two parties of missionaries went forth to the Sudan. Of these noble men only two now survive, but the graves of G. Wilmot Brooke, J. A. Robinson, and

C. E. Watney at Lokoja, of Bishop Hill at Lagos, and of E. W. Mathias at Forcados and Dobinson on the Niger, point to the fields of the great Sudan. Further particulars of their work is found in the volumes of the C.M. *Intelligencer* and *Gleaner* for 1890, '91, '92. In memory of J. A. Robinson, a Hausa association has been founded, which undertakes to further the study of the Hausa language in Britain, and to promote the commercial and spiritual interests of the country.

Now Hausa is to Northern Africa to-day what Greek was to the Roman world. It is the medium of communication between the states of the Sudan. It has a literature of its own, and though its origin is not yet defined, it is at any rate a combination of three groups of languages. Surely it will be a privilege to give the Bible to the whole Sudan. This God-sent means of reaching all the neediest parts of Africa must be used at once.

Recent political events have still further turned attention to these important fields. In the east the steady downfall of the Mahdi's power has revived public interest, while the recent British victories in the west have established British prestige over an area one-half the size of India. "By the vigorous action of the Royal Niger Company," Bishop Tugwell states that "an oppressed people (the Bunus) have been delivered, a devastated country will be repopulated, a slave-raiding kingdom has been brought into subjection." And Mr. Robinson adds:—"Few people at home can realize the enormous population existing in Hausa-land. It is estimated to be at least 1 % of the world's population."

There is, therefore, **an open door** to-day into the Central Sudan, and a challenge has been sent by Bishop Tugwell to the Christian world to send forth labourers. In response to his appeal some thousands of pounds have been subscribed to start the work. He now asks for 20 to 30 men to step in at once, and has decided to visit Yakoba, a place which is reputed to be healthy, and to stand upon a plateau of some 2500 feet above the sea.

Sphere or State.	Area in Square Miles.	Estimated Population.	Protestant Mission Stations.	Protestant Missionaries.	Protestant Missionary Societies.
Senegal, French Sudan and French Guinea	402,970	6,950,000	2	3	Paris Evangelical Mission.
Portuguese Guinea	14,370	200,000	0	—	—
Gambia . . .	4,120	60,000	4	3 *15	Wesleyan Missionary Society.
Sierra Leone . .	27,730	480,000	42	14 *137	W. M. S.
			2	3	Society for Propagation of the Gospel.
			4	13 *33	Church Missionary Society.
			17	*107	Native Church.
			5	5 *6	United Methodists.
			—	—	American United Brethren.
Liberia . . .	51,970	1,000,000	?	?	Several American Missions.
Gold Coast and Ashanti . .	52,990	1,800,000	111	28 *470	Wesleyan Mission.
Togoland . .	19,660	800,000	10	47 *129	Basle Missions.
			4	27 *43	Bremen Mission. (German Methodists.)
Dahomey and Ivory Coast .	78,560	1,250,000	—	—	—
Lagos and Yoruba	1,500	100,000	40	19 *66	Wesleyan Missions.
	19,600	3,000,000	15	24 *59	C.M.S.
			6	*76	Native Church.
Niger Territories .	375,190	24,380,000	8	16 *25	United Presbyterians.
			9	12 *32	C.M.S.
Cameroons . .	193,570	4,570,000	6	15 *72	Basle Mission (German Baptists).
Lake Chad . .	20,000	—	—	—	—
Wadai and Kanem	100,000	2,730,000	—	—	—
Mosi and other Western Sudan territories . .	155,650	2,800,000	—	—	—
Mahdi's Territories (up to 10° N.) .	609,300	5,800,000	—	—	—
Total Sudan .	2,127,180	55,920,000	285	†229 *1,270	1,499

Areas and population are taken from Mr. E. G. Ravenstein's estimates, January, 1895, together with Missionary Statistics from Society Reports (1896).

* These numbers in all cases refer to coloured missionaries, and in the case of Wesleyans they are all local preachers.

† Exclusive of American missionaries.

CHAPTER V.

BANTU-LAND: CENTRAL AFRICA.

Portuguese West and East Africa.—The history of the Portuguese, and Romish, Missions in Central Africa form a natural beginning to this chapter. No sooner had Diego Cam discovered the Congo (1485), than the native chief of the country south of the Congo became a nominal convert to Christianity, and the head-quarters of his dominion, under the name of San Salvador, rose to be a flourishing town with churches and other buildings. Soon, however, St. Paul de Loanda took its place as the centre of Portuguese influence. Other settlements, such as Benguela, were also formed, the farthest being the village of Kasange, about 300 miles inland. The name Angola is now given to the whole region of Portuguese influence, which includes five provinces.

In East Africa, as early as 1505, Sofala was taken from the Arabs; while the ports of Mozambique and Kilimani soon followed. Sena, Tete, and Zumbo still mark their route into the interior along the lower course of the Zambesi, but no footing was obtained in the highland plateaux.

Romish Missions in Central Africa.—No missionaries were ever more zealous than the Jesuit and other priests who poured into Central Africa in the 16th century; and no outward and temporary success was ever more remarkable. But hardly any parts of Africa are so degraded to-day. Not even nominal Christianity remains among the natives of the Congo, or of Loango, while the Christians in

Loanda are as heathenish as the Heathen. Mr. H. Rowley, late of the Universities' Mission, gives a sad picture, as an eye-witness, of the Mozambique and Zambesi districts, and says:—"I fear they are a shame to humanity—to say nothing of Christianity."

He attributes the "utter relapse of the Christians into heathenism" and the "melancholy deterioration of the Europeans," to the wholesale administration of baptism, the unholy accommodation of Christian truth and observances to heathenish superstitions and customs, the neglect of education for the young, the attempts to prop up waning influence by a pretended exercise of miracles, the cruel punishment inflicted for the slightest deviation from the prescribed rules of the Church, and lastly, the close connexion that Romanism in Central Africa has had with the slave-trade, as illustrated by the marble chair to be seen until lately on the pier at Loanda, from which the Bishop used to bless the slave-ships.

The Work of Krapf and Livingstone.

On the other hand, no brighter page in the history of modern progress can be found than that entitled "Central Africa." Two missionaries, above all others, have given us a vision of these regions as one mission-field; men who simultaneously opened Africa from different sides. It is impossible not to notice here, in brief, their aims and lifework.

Krapf had meant to penetrate the continent from the north—from Abyssinia. Foiled in this, he sought to open Africa from Mombasa on the east. Landing in Mombasa (1844), he seems to have seen a vision of Africa's conversion, for he speaks prophetically, at the lonely grave of his wife and child: "This is a sign that you have commenced the struggle; the hour is at hand when you are summoned to the conversion of Africa from its eastern shore." Again but six years later he wrote triumphantly:—"The idea of a chain of missions will yet be taken up by succeeding

generations, and carried out. This idea I bequeath to every missionary coming to East Africa."

Livingstone's overmastering thoughts began to grow upon him in 1845. We find him saying: "Who will penetrate through Africa?" And only four years afterwards he was led himself across the Kalahari desert by Chief Sechéle to see the great Sebituané in the unknown regions beyond. Afterwards when "the spectre of the slave-trade had enlarged his horizon, and shown him the necessity of a commercial revolution for the whole of Africa," we find him writing home in confidence to the L.M.S.:—"I will go, no matter who opposes." So David Livingstone lived to see the eyes of Christendom begin to turn upon Africa "to help to heal" its open sores.

We shall see how Krapf's suggestion of a mission chain is being realized at several points across the continent, also how Livingstone prepared the way for Africa's redemption from social sins. But every library should contain the treasured volumes of Krapf's and Livingstone's "Missionary Travels."

East African History.

"East Africa," which ordinarily means only the middle section of the east coast, from Cape Guardafui to the mouth of the Zambesi, stretches inland to 30° E. longitude, and includes the highest mountains and the largest lakes in the whole continent, and gives rise to three out of the four great African rivers.

The East Coast has enjoyed for many ages frequent intercourse and active trade with Arabia and India. The Portuguese navigators of the 16th century found there fairly civilized and stable Arab governments. Under Portuguese rule piracy and the slave-trade destroyed everything else; but within this century their influence has greatly waned. In their stead sprang up another maritime power, with its centre at Muscat on the Persian Gulf. This was the independent and enter-

prising Mohammedan state of Oman in Eastern Arabia. Seyyid Saïd, one of their Imams, or leaders (1804-56), extended his power over the East African Coast, and transferred the seat of his government from Muscat to Zanzibar. At his death his two sons quarrelled over their inheritance, so that their power was divided, and consequently weakened. Lately events have happened rapidly, so that since the Berlin Conference [1] the Seyyid (or Sultan) has been relieved of all his possessions on the mainland and the adjacent islands, except Zanzibar and Pemba. Lastly, the Sultanate itself, reduced to a total area of less than 1000 square miles, was declared a British Protectorate in July, 1890; and the rest of East Africa was divided between Germany, England, and Italy, the Portuguese retaining the coast regions south of the Rovuma river.

Central African Exploration.

Although many travellers had explored the Dark Continent from the north, south and west coasts, none, except the two C.M.S. missionaries, *Krapf* and *Rebmann*, attempted to reach the interior from the eastern side. On the other hand, almost all subsequent great journeys of discovery were begun from Zanzibar. Confessedly, therefore, the chief impulse given to "Central" African discovery came from the travels and researches of missionaries.

East Africa.—When Krapf was expelled from Abyssinia (March, 1838), and not allowed to return to Shoa (Nov., 1842), he sailed from Aden in an Arab vessel for the Zanzibar coast, and landed at Mombasa on Jan. 3rd, 1844. After paying a flying visit to Zanzibar, he returned to Mombasa, armed with a letter of introduction from Seyyid Saïd to his governors and people, which described him as "a good man who wishes to convert the world to God." Within two months, however, he laid his beloved ones in a lonely

[1] Cf. page 80.

grave—near to where Frere Town stands to-day. After being joined by Rebmann, he decided to make annual journeys into the interior. First, Rebmann discovered Mount Kilima-Njaro (1848), then Krapf Mount Kenia (1849), both mountains over 18,000 feet high, and perpetually topped with snow. Meanwhile, among many other discoveries, Krapf heard tell from the natives of "a great lake in the country of Uniamesi." "Three different reports being given, which spoke of it as the Ukeréwe to the north, the Tanganika or Uniamwesi in the centre, and the Nianja or Niassa in the south," led Rebmann and Erhadt to sketch one gigantic inland sea, 800 miles in length. A copy of the map can be seen in the library of the Royal Geographical Society. This astounding revelation led to the expedition of *Burton* and *Speke* (1858), who discovered this sea to consist of at least two parts—Lake Tanganyika in the centre of the continent, and a northern lake called Ukeréwe, which Speke visited on the return march. The latter he named Victoria Nyanza, and pronounced to be the principal source of the Nile. A second expedition was therefore undertaken by *Speke* and *Grant* (1861) to verify this assertion. It was then that the western shores of Lake Victoria were skirted, and the Nile was proved to flow out of it towards the north. Rumanika, king of Karagwe, and the greater Mtesa, king of Uganda, now received their first visit from white men, and were anxious to further their acquaintance. But it was twelve years before another European stood on the shores of Lake Victoria. Meanwhile Mr. (afterwards Sir Samuel) *Baker* had advanced to meet the travellers from the north. Having met them, and heard from them of a second Nile lake unvisited, he and his wife continued their journey southwards, and were rewarded by the discovery of the Muta Nzige, now known as the Albert Nyanza. Thus the main facts about the sources of the Nile were made known, after over 2000 years of inquiry and conjecture.

The Congo Basin.—The western half of Equa-

torial Africa, however, still remained almost a blank on the map. *Livingstone* therefore set out again on what proved to be his last journey. Unfortunately he clung to the belief that the ultimate sources of the Nile were to be found west and south of Lake Tanganyika. So from 1866 till his death in 1873 he was endeavouring to find a connexion between the rivers in this region, which all flowed northward, and the river Nile. The furthest point north which he discovered on the stream Lualaba, was the Arab market of Nyangwe, then their chief slave depôt in Central Africa; for to the north of this was an exceedingly dense forest region, into which he felt unable to penetrate before death overtook him. Latterly doubts had sprung up in his mind whether he had not struck the head-waters of the Congo, the great size of which had long before been remarked on. This view was adopted by *Cameron*, who was chosen in 1873 to carry aid to Livingstone. Thus when he had met Susi, Chuma, and Jacob Wainwright bearing Livingstone's embalmed remains to the East Coast, he pursued his journey with the help of Livingstone's instruments, and discovered an outlet to the lake Tanganyika among the wall of mountains on its west shore. Like Livingstone, he was advised at Nyangwe not to penetrate the northern forests, and so made his way in a south-westerly direction to Benguela on the west coast, striking the Congo watershed on the way.

Then followed *Stanley's* journeys—first to Ujiji (1871) to relieve Livingstone, who had for some years been lost sight of; next, in 1875, to solve the remaining problems of Central African geography. In the course of his travels he circumnavigated the Victoria Nyanza, presented King Mtesa of Uganda with a Swahili New Testament, discovered what eleven years afterwards he called Lake Albert Edward, re-examined Lake Tanganyika and its outlet, reached Nyangwe, and determined at all costs to follow the river Lualaba northward through the forests. With only a few of his faithful followers, he therefore journeyed through

the trackless forests, past cataracts and warlike cannibals, and traced the Lualaba round its great northern bend until it brought him at last to the known part of the Congo close to the Atlantic Ocean. By this journey, of 1000 days save one, across the last really important unknown area on the surface of the globe (excepting only the polar regions), he made known 1600 miles of the course of Africa's greatest river, and disclosed the second greatest fluvial system in the world.

Among the host of other travellers in the Congo regions, *Du Chaillu*, an American, was the first man in modern times to set eyes on the man-gorillas and the pigmy dwarfs. His travels were confined to the Gaboon and (French) Congo-land. A few years later (1869-71) *Schweinfurth* also saw some Akka pigmies, studied the lie of the Nile-Congo water-parting, and discovered the river Welle. *Junker's* travels in the Bahr-el-Ghazal and Nyam-Nyam countries were of equal value, but the Mahdist rising in 1884 closed the upper Nile region to him, and he only just managed to escape *viâ* Uganda to the East Coast. *Grenfell*, the Baptist missionary, however, navigated the Mobangi (1884-5), and Van Géle finally showed that it and the Welle (of Schweinfurth) were one and the same (1887); while Stanley traced the Aruwimi from the Congo to the highlands west of the Albert Nyanza (1887-8). Turning next to the south of the basin, we note the discoveries of the magnificent Kassai-Sankuru system of rivers, especially those by *Wissmann*, *Von François*, and *Grenfell*, while *Arnot* succeeded in opening a west and east route from the Garenganze highlands to the coast.

Of **Other East African explorers** the late *Joseph Thomson* was undoubtedly the ablest, for on his first journey he was able to supplement the work of Livingstone, by discovering the countries to the north of Nyasa and the south of Tanganyika (1878-80). In 1883-4 he mapped out the country lying between Mombasa and the north-east corner of the

Victoria Nyanza, including the northern slopes of Kilima-Njaro, the plateaux of Kikuyu, and the lakes Naivasha, Nakuro, and Baringo. Thus he holds the honour of having opened the north road to Lake Victoria, which is now being covered by the new railway.

Water Communication in Central Africa.—As a result of the above explorations, Mr. James Stevenson tells us that for "6,000,000 square miles of Central Africa, there are three main lines of water communication actually available, each reaching directly into the centre of the continent." And these water highways and byways extend nearly to 10,000 miles as follows:—

In the first route, starting at Chindé and the mouth of the Zambesi, there are over 200 miles of navigable river up the Zambesi and the Shiré. Then 65 miles by road from Katunga to Matopé, and thence over 300 miles on Lake Nyasa to Karonga. Finally 210 miles by road to Lake Tanganyika, which itself is 400 miles long. In all, 1000 miles by water and 275 by road are open for trade and missionary enterprise. An alternative route—inland—is that *viâ* the Zambesi and Kafue rivers to Kayinga in the Barotse country.

In the second, starting at Suakin, we reach Berber by camel in ten to thirteen days (280 miles). Thence steamers can travel for 1200 miles to Lado, where we are within 5° of the equator.

In the third, navigation up the Congo can be carried on by ocean steamers for 110 miles to Matadi. Then come 200 miles of cataracts, now being overcome by a railway as far as Stanley Pool. From here the main stream is navigable for 1100 miles alone, besides thousands of miles of tributaries, among which the Lomami and the Mobangi are the longest.

Each of these main lines of waterway have now been bridged by steamers, and each of them are being kept open to all nations by international agreement.

The Partition of Central Africa.

Livingstone's travels awakened such a lively and universal interest in Africa, that the **International African Association** was established in 1876, and the King of Belgium, its founder, became its chosen head. Stanley's great journey down the Congo resulted still further in riveting the attention of Europe upon "the Dark Continent." In Germany, also, an African Association was formed to find new outlets to the growing trade and emigration from Germany. This led to the annexation of Damara-land, the Cameroon country, and Togo-land (1884). Because of this Great Britain hastened to secure control, without delay, over the Lower Niger and the Guinea coast, where British traders had long been settled. France also, began to press towards the Congo from the Gaboon, to which Portugal objected. Therefore, an International Conference at Berlin was called (1884) to regulate rules for the "Partition of Africa." A "Free-trade area" was defined, embracing a zone of the continent from sea to sea,[1] and including the Congo basin, with the adjacent parts of the Nile and the Zambesi. At this time also the **Congo Free State** was formed, but it has since completely lost its international character, and practically become a Belgian dependency under the rule of King Leopold. So too in East Africa British and German spheres of influence were mapped out, which are now known as Imperial British and German East Africa.

East Africa has two most important centres today in Zanzibar and Mombasa. Each name stands for an island and a town. Zanzibar Island is the largest on the whole coast, 50 miles by 27, with a population of about 100,000. The town of Zanzibar faces the mainland to the west, distant about thirty miles, and now enjoys a British protectorate. Mombasa Island is less than three miles across, and close to the coast. It has lately become the depôt of British East Africa and the starting point of the Uganda rail-

[1] Cf. enclosed map.

way; hence it is already growing in importance, and at present contains about 40,000 people. Like Zanzibar, Mombasa is peopled mainly by Waswahili, Arabs, Hindu Banian traders, and emancipated slaves. They are also both of special interest, because Zanzibar is the headquarters of the Universities' Mission, and Mombasa of the C.M.S. Mission.

In both German and British spheres active and costly efforts have been made to develop the country. A *German East Africa Company* has established a chain of stations, along one of the great trade routes into the interior, from Bagamoyo to the Arab mart of Tabora in Unyanyembe. Here the path forks, south-west to Ujiji, on Lake Tanganyika, and north-west round the west shore of Lake Victoria to Uganda. But the recent decline in the slave and ivory trade has made this route less important, whereas Dar-es-Salaam has come to the front, and will soon be the chief port of German territory.

The *Imperial British East Africa Company*, in 1888-9, opened up a new route from Mombasa to the north of Lake Victoria—the same route by which Bishop Hannington travelled (1885), when he was put to death. Forts have now been erected as far as the slopes of Mount Ruwenzori, and treaties made with interior tribes. The railway which has been surveyed and begun at Mombasa, is to extend as far as the lake, and the effect of these extensions of British and German influence have already done much to arrest the East African slave trade (*vide* ch. vii.).

Native Life in Central Africa.

The Sparseness of Population.—Nothing is more striking in such fertile lands as Central Africa contains, than the small population. It suggests an endless catalogue of evils as prevalent. Mr. Hoste, after twelve years on the Congo, thinks that "the whole Congo Free State—a territory thirty times the size of England—contains only double as many inhabitants as London. But it is easy to under-estimate

the population of vast forest regions. The climate, also, deadly alike to foreigner and to native, presents a problem so great and difficult as almost to defy solution. Draining and cultivation is needed on so vast a scale, and so great a revolution in manner and habits of living is demanded, that any decided improvement can only be viewed as the distant result of a spiritual, moral, and mental renovation."

Cannibalism.—There can be no doubt that cannibalism is generally abhorred by the Africans, and nearly a whole tribe has been known to die of hunger, without a single instance of cannibalism occurring. But there are also very many tribes in West Central Africa that are out-and-out cannibals. In the west we find that the Fangs of the Gaboon country are addicted to this habit, and Livingstone describes the Manyema of the Lualaba as cannibals also. Many tribes up the Mobangi refuse to trade in any other article except human flesh, while a little further north Schweinfurth found the practice terribly prevalent among the Nyam-Nyams. This is all the more remarkable since this race is such an exceedingly fine one, and great affection exists between husband and wife. Another tribe, called the Batetlas, near the Welle River, habitually devour their parents on the first sign of decrepitude. Wars are constantly undertaken on purpose to obtain meat. While in the recent struggle between the Congo Free State and the Arabs—a war practically for the mastery of the interior [1] —the native auxiliaries on each side, numbering many thousands, fed almost entirely upon the killed and wounded.

Superstition devastates the land. A cardinal point of the native creed is that sickness and death are seldom, if ever, due to natural causes; therefore, protracted sickness or the death of any one of the smallest importance generally involves the death of one or more victims, who are accused by the fetish man of using magic arts for the invalid's destruction. Forms of fetishism are to be found everywhere, which are

[1] Cf. Hinde—Fall of the Congo Arabs (1896).

used either to propitiate the spirits, or to enlist their protection, even their aid in designs against the welfare of others.

Polygamy, youthful marriages, and so on, also militate against an increase in population. The marriage bond is merely a financial affair, to be broken as soon as a husband wearies of his wife. He then returns her to her relatives with a demand for repayment, with interest, of the presents customarily given on the occasion of marriage.

Tribal Political Organization.—The form of government indigenous to Africa is certainly patriarchal, the chief being the lineal descendant of the great ancestor of the tribe, whose spirit is worshipped. The chief is also high priest. Central African chiefs have a few civil officials, who are honoured with such titles as "the king's mat," "the king's food taster," or "the king's pipe lighter." But most of his officials are military sub-chiefs, and the country is divided between them.

Until comparatively recent times these small states were all able to keep one another within reasonable bounds. All being equally armed with spears and clubs, the balance of power was maintained. But when some, by means of their position near the coast, or by their enterprise and intelligence in entering into friendly relations with the European or Arab trader, were able to secure a monopoly of the gun and powder trade, they carved out for themselves large empires. Muata-Yamvo, king of the Lunda empire, and Msidi, of the Garenganze country, were men of this kind. The latter appointed many sub-chiefs, who were all related to him by marriage, and they in turn were looked after by Msidi's Kalamas (district officers). Meanwhile the female relative of the district chief, who was married to Msidi, was supposed to represent him and his district at court. Ingenious semi-Arabic or semi-Portuguese organizations were also brought into existence by some of these mushroom empires.

Absence of Caste in most parts of Central Africa is very marked. A slave, though liable to be sold at any time, suffers no personal degradation by the fact of being a slave. The domestic slavery of Central Africa, in spite of its attendant evils, has much in it to commend it as a useful institution in an uncivilized Pagan community; the element of protection for the weak by the strong is quite the salient feature of the system. Slaves born in the house have a firm standing in the family, and it is not the custom to sell such except under very pressing circumstances of need or debt. The bought slave is less secure, liable to be sold at convenience and often to be substituted for punishment in the event of his owner committing a capital crime. The recognition of a slave's right to desert and seek a new master if ill-treated protects slaves from ill-usage. The above remarks are, however, exactly the reverse of the truth where Islam and Arab slavery prevail.

The Position of Women in Central Africa is quite enviable compared with the lives of drudgery from morning till night of hundreds of thousands in Europe and America. They labour in the field as a rule from choice, not compulsion. Their influence in the home over their children, and often over their husbands also, is very great. It is not uncommon to find women chiefs of tribes and villages, and the succession always runs through the sister to the king's nephew rather than to his son. Children are members of their mother's family, and when old enough to shift for themselves are handed over to their maternal relations.

Africans are also very hospitable. They will share the last morsel with their friends, and often provide for the entertainment of travellers as long as they are in their country. They are also exceedingly fond of play, and full of spirits. They have their tops, balls, kites, slings, and rattles; they race and wrestle and are born mimics.

Love of dancing is universal, and is invariably

connected with an affection for music. Musical instruments are certainly of a rough order, and the sense of harmony may be crude, but their sense of time is accurate, even to performing upon drums and thumping away by day and hour. In a dance a hundred feet will move invariably at the same instant. Dances are of two kinds—those playfully religious and those seriously religious. But the tendency of both is bad.

Love of sublimity.—Africans find simple delight in all the creatures and insects of the universe in a way unknown among the peasantry of England. In many places, however, they have as yet no words to express delicate shades of colour.

Central African Missions.

1. East. Early C.M.S. Efforts (1844-74).—Krapf and Rebmann, like Livingstone, were pioneers. Like him they saw little direct fruit of their labours, though Rebmann remained in East Africa for twenty-nine years (1846-74) without once coming home. The latter was found by Sir Bartle Frere in 1873 at Kisulutini, quite blind, but immersed in his dictionaries and translations, and surrounded by a few faithful Wanika. The indirect results, however, of their work have been immense, for they have led, as we have seen, to all Central African exploration. Both retired to live at Kornthal (in Germany); Rebmann living long enough to hear of Stanley's "appeal to Christendom" written from Uganda, Krapf even witnessing the occupation of Uganda and the Congo river by missionaries.

The C.M.S. Frere Town Settlement.—The year 1873 marks the date of the death of Livingstone, and the request from Sir Bartle Frere to the C.M.S. to found a settlement for liberated slaves upon the coast. The scheme was heartily taken up during the next year, as soon as the news of Livingstone's death had reached the world, and had given an impetus

to all missionary enterprise. An experienced Indian missionary, Mr. Price, formerly in charge of the "Nasik Boys," was sent out to found a settlement near Mombasa. Some 150 African Christians were collected to form the nucleus of an industrial colony; and close to the grave of Mrs. Krapf on the mainland, a spot was chosen, purchased, and named Frere Town. At different times this colony has been increased by the introduction of slaves rescued by H.M. cruisers. Several colonists have now moved on to the more fertile district of Rabai (Kisulutini), and on the whole remarkable progress is being made.

Since then the work has extended from Mombasa with varying fortunes into the Giryama country to the north, and as far as the Sabaki River; also to Taita, and to Taveta on the southern slopes of Kilima-Njaro.

The C.M.S. Uganda Mission.—On November 15th, 1875, appeared Stanley's famous letter to the *Daily Telegraph*, describing his intercourse with King Mtesa, and challenging Christendom to send missionaries to Uganda. The C.M.S. at once responded, and a well-equipped mission party went forth in the spring of 1876. Nobody thought of any route into the interior but that followed by Burton, Speke, Grant and Stanley. It was therefore planned that the highlands of Usagara should be occupied permanently, as being on the way to Lake Victoria; so, about 180 and 220 miles inland, Mamboia and Mwapwa were chosen as stations. The first missionaries to enter Mtesa's capital in July, 1877, were Shergold Smith and Wilson, but the early and chequered history of Uganda cannot be dwelt upon, save to give a grateful tribute to Alexander Mackay for his life-work (1878-90). For ten years he laboured in Uganda (1878-87), as builder, carpenter, smith, wheelwright, sanitary engineer, farmer, gardener, printer, surgeon and physician. He also vigorously prosecuted linguistic work, and set a high standard for all future translations. There he lived till Mtesa's death in 1884, through Mwanga's persecution of the early converts in 1885, and alone from 1886-7 when

not allowed to leave Uganda, by order of the king. And all the while he was laying deep the foundations of the Uganda Mission. In 1887, he left Uganda for Usambiro on the southern shores of the lake, full of plans for future work. And during troublous times, Mohammedan conquests, Mwanga's banishment and reinstatement, he laboured on, refusing to return to England till other men came out to take his place. In 1890 he died at Usambiro, and was buried in "God's Acre" by the side of Bishop Parker and other pioneers.

Three Missionary Bishops.—In 1880 the diocese of Eastern Equatorial Africa was formed. It has since had three missionary bishops—Hannington, Parker and Tucker. Bishop Hannington was cruelly murdered on the north road to Uganda (1885) by order of King Mwanga. Bishop Parker died at Usambiro (1887) only four months after his arrival at the south of Lake Victoria. Bishop Tucker, since his appointment (1890), has paid three visits to Uganda, and round his diocese, which takes a year to compass.

Uganda as a Missionary Church.—The kingdom of Uganda is the most powerful, the best organized, and most civilized state in Central Africa. Its position is doubly remarkable, as bordering the greatest lake in Africa, and forming the meeting ground of three great African races in their various migrations. The ruling race in Uganda (known as Wahuma) are of Hamitic descent. The Kavirondos are certainly Negroes, while all the other tribes are members of the Bantu family of the Negro race. To this superior race the Divine call has come to be the chief evangelists of Central Africa. With a population about the same as Wales, Uganda has become the greatest wonder of modern Missions. Only twenty years after the first missionaries set foot in the country, we find that the people have built 27 large and 400 small churches, have sent forth 700 natives to be teachers in the country districts and missionaries in the regions beyond. They have now the whole Luganda Bible in the hands of the people, 120,000 of whom are learning both to read and write.

The Native Church since 1893 has become fully developed with church councils, native clergy, communicants, baptized Christians and catechumenate, women's work, monthly missionary meetings, and now a hospital in Mengo.

Prior to the death of Livingstone, the work on the East Coast was shared with the C.M.S. by **Three Other Missions**—the *Universities' Mission*, the *Swedish Mission*, and the *United Methodist Free Church*. The third of these began in 1861, and despatched four men, with Krapf, the German apostle, as leader. They chose the Galla country as their field, and though murder, sickness and death has visited them, their stations at Golbanti and Ribé are now full of promise. The Swedish Mission (1865) was also started upon the advice of Dr. Krapf. A Medical and Industrial Mission is carried on in the neighbourhood of Lamu on the Tana river, in addition to direct evangelistic work.

The Universities' Mission to Central Africa owes its origin to Livingstone's appeals to Oxford and Cambridge in 1857. The next year Bishop Gray, of Cape Town, on a visit home, kindled the growing zeal, and in 1859 a devoted leader for the Mission was found in Archdeacon Mackenzie, of Natal, a very able Cambridge man. Under Mackenzie, who was consecrated Bishop at Cape Town on his way out, a strong party ascended the Zambesi and Shiré, accompanied by Livingstone himself, in 1860. Following his advice, the site of Magomero, on the Shiré highlands, was selected, and slaves released then formed a nucleus for a Mission. Tribal wars, and the climate, however, proved very serious obstacles, so that, within two years, the Bishop and three of his companions were dead, and all but one were invalided home.

The next Bishop, Dr. Tozer, abandoned the Zambesi and established the Mission at Zanzibar, as being more central (1864). He devoted ten years to the foundation work of training released slave-children for future usefulness. The master-builder of the Mission was

Bishop Steere. He had already worked with Tozer from the beginning, and altogether this wonderful and determined man spent nearly twenty years (1863-82) at translational work. During this time he translated the whole New Testament, a large part of the Old Testament, and the Book of Common Prayer into Swahili, besides a primer, stories, dictionaries, the "Pilgrim's Progress," and theological books. He just completed the Prophet Isaiah on his death-bed.

Steere also witnessed a transformation scene on the island of Zanzibar. It was his inspired idea to purchase the great slave-market (1873), and to build thereon the first East African Cathedral with its coral roof. Its clock, the Sultan's gift, strikes Eastern time. He it was that planned the extension of the Mission to the mainland. First Magila, in Usambara, was planted (1867), till now five other stations cluster round this Christian settlement and industrial centre for freed slaves. Second, Masasi, a half-way house to Lake Nyasa, was founded (1876), and to-day the traveller meets with several Christian villages along the banks of the Rovuma.

The year 1882 brought the death of Bishop Steere, and Chuma, one of Livingstone's pall-bearers. But 1883 opened more brightly, for David Susi was baptized at Zanzibar—at last become a Christian, more than twenty years after he first met Livingstone. Nothing, too, is more remarkable than the wisdom of the choice of Steere's successor. Bishop Smythies was just the kind of leader needed in 1883. Within four years his staff of workers had doubled, and was being wisely guided to develop all the work. The very year after reaching Zanzibar, he succeeded in placing the *Charles Janson* on Lake Nyasa, and opened work there at Likoma Island. Five times he visited this lake between 1885 and 1891, until a separate Bishop of Nyasaland was appointed (1892). In 1887 he saw a Theological College founded at Kiungani in memory of Bishop Steere, and in 1891 a Mission hospital in Zanzibar. Ten natives are now in Holy Orders, all

trained at this college. Work among girls is carried on by ladies in Zanzibar, while others reached Likoma Island, on Nyasa, in 1888. More recently Bishop Smythies died at sea, and was buried in the Indian Ocean on a summer's eve (1894), while Bishop Maples was drowned in Lake Nyasa (1896). In spite of all this sacrifice of lives. God has raised up more labourers. Thus nearly 300 workers have gone forth in less than forty years, and sixty-six of these have died in harness.

German Missions.—In recent years Germany has begun to enter East Africa, till it is now represented by four missionary societies. The *Evangelical Mission* (Berlin III.) started work in Dar-es-Salaam (1886). The stations have extended in two directions from two starting points on the coast. From Dar-es-Salaam advance has been made into Usaramo, where at Kisserawe a liberated slaves' station was founded. From Tanga, the coastal terminus of a short railway, the Mission has extended to the hill-country of Usambara, where several stations are founded. But disease and death have caused great losses to this flourishing Mission.

In 1891 the *Berlin* (I.) *Mission* and the *Moravians* both began to occupy German territory, on the northern side of Lake Nyasa, in Kondeland. The former have picked an idyllic spot for their work under the guidance of their able leader, Mr. Merensky. They have now five stations and nine agents on the slopes of the Livingstone mountains and among Kondé tribes—with their "extensive banana-groves, well-kept roads, homely comfortable cottages, and large cow-stalls all clean and neat." The latter have settled further to the north-west of the lake, and have been most successful in teaching the natives to build houses and cultivate the fields. They are now also taking over Urambo, the isolated L.M.S. station in Unyamesi, on the old caravan route from Ujiji to the coast.

Lastly, the *Evangelical Lutheran* (Leipzig) *Mission* have occupied the southern slopes of Kilima-Njaro

in the Chagga country (1893). They have three stations close to the old C.M.S. station of Mochi, which was vacated by Mr. Steggall (1892), at the advice of Sir Gerald Portal, owing to some misunderstanding of German officers as to Steggall's intentions. Two young missionaries were murdered on Meru hill (1897), when trying to found a fourth station in the Arooshi.

The Swahili People and Language.

All along the East Coast, from Magadosha in the north to Mozambique in the south, the dominant people are a mixed race. They are called Swahili, from *Sahel*, the Arabic for "coast," and are zealous Mohammedans. The Swahili language is of Bantu origin, but has been largely modified by the influence of Arabic, Persian, and Portuguese, and holds a somewhat similar position throughout East Africa to that of Urdu in North India. It is spoken by three groups of peoples, around Lamu, Mombasa, and Zanzibar. Until quite recently the last had the greatest influence, because nearly all porters up country were Zanzibaris, and they carried the language wherever they went. Cameron found that Swahili took him almost across the continent, and the Gospel was preached in it at Mtesa's court. But since the British Government have made Mombasa their headquarters in East Africa, the Mombasa dialect—acknowledged to be the most beautiful of all—will probably become, in time, as widely spoken.

Swahili Scripture Versions.—Krapf was the first to translate, though not to publish, parts of the Scriptures into Swahili, but his work has been largely superseded by Bishop Steere and his successors. Zanzibar has now the whole Bible in a revised form of Steere's version, chiefly due to the labours of Messrs. Hodgson and Madan. This version has hitherto been used both by the C.M.S. and the German Missions in East Africa. Now, however, Mr. Taylor has found it necessary to make a more idiomatic version of St. Luke and St. John, in both

Roman and Arabic character, for the Mombasa Mission. The Swahili language is therefore an excellent example of what has been going on all over Africa. Already it seems that this language of modern date is likely to develop into two distinct types.

2. West. Gaboon Missions.—In the north-west corner of Central Africa the *French Evangelical Mission* and the *American Presbyterians* are now at work. The work of the former is confined to French territory, and is small at present. That, however, of the latter is excellent. Notwithstanding the badness of the climate, one lady, Mrs. Reutlinger, has just completed 36 years of service.

Batanga, the starting point for the interior, is included in German territory. Near to this place Mr. Roberts has visited some (pigmy) dwarfs in eight places. An account of these dwarfs written by Mr. Good in "The Church at Home and Abroad" has led Miss Maclean, of Glasgow, to give ample funds towards evangelizing them. Three promising dwarf lads are already to be found in the Batanga boarding-school.

The whole N.T. and parts of the O.T. are now translated into the Benga tongue. And Mr. Marling (1880-96) had just given Genesis and Matthew to the powerful Fang tribe before he died. The standard of Christian life among the converts is still very low, but there are signs of a coming harvest. The Kombe king is a Christian, and has already made some better marriage laws. A converted Balingi woman has also become a winner of souls, while the inquirers at Efalen have decided to send out Christian lads by two and two into the villages preaching.

Missions on the Congo.—Mission work in face of indescribable difficulties has been undertaken and nobly maintained in the Congo Free State. In 1877 the English *Baptist Missionary Society* and the Livingstone Inland Mission, started by Mrs. Grattan Guinness, responded to the cry which came forth from this newly unveiled world. Both these Missions

successfully accomplished the arduous task of throwing lines of transport stations across the Cataract region of the Congo, and are now firmly established in the interior. We are thankful to add that these stations, in addition to fulfilling their original purpose, have become bright centres of Christian work. St. Salvador, Banza Manteka, Lukunga, and Wathen, have been notable as scenes of glorious works of grace. The English Baptist Mission have now a line of 8 stations reaching right away to Stanley Falls. The Livingstone Inland Mission (subsequently handed over to the *American Baptist Missionary Union*) has a line of 10 stations extending to the point where the Congo crosses the Equator on its southern course. These Missions have been almost swept away, time and time again, by the ravages of climate. Thirty per cent. of the missionaries sent out have succumbed, but God has rapidly raised up fresh men, who have gladly filled the diminished ranks.

The *Seventh-day Baptists* have 1 station at the mouth of the river with 2 missionaries. The *Swedish Mission Union*, originally affiliated with the Livingstone Inland Mission, have a prosperous work above the north bank of the river in the Cataract region. They have established 4 stations with a working staff of 33 missionaries. This Mission, in common with all others, has suffered severely from the climate by death and sickness, having lost 17 workers during the last 10 years. The *International Missionary Alliance*, under the direction of A. B. Simpson, of New York, is working in the same region as the above, and has a staff of 58 missionaries working at 9 stations. *Bishop Taylor's Mission* has 2 stations with 3 missionaries. One station at the mouth of the river, among the creeks in the vicinity of Banana, has been held single-handed for about 10 years by a lady named Miss Kildare, and does a flourishing little work. Ascending once more to the upper river, we find the *American Southern Presbyterian Mission* working on the Kassai amongst the

Baluba tribe with 1 station and 9 missionaries. A little higher up, just in the centre of the great horse-shoe bend of the Congo, the *Congo Balolo Mission* is working. This Mission was established in 1889, and has now 4 stations on the Lulanga River and its tributaries, with a staff of 31 missionaries. It is not confined to any one denomination. Stations established and used purely as transport stations have been omitted from the above statement, as the railway across the Cataract region, which is rapidly advancing towards completion at Stanley Pool, will render them useless. It should be mentioned that besides smaller boats, there are 4 large mission steamers in the interior, two of which belong to the English Baptist Mission, one to the American Baptist Missionary Union, and one to the Congo Balolo Mission.

The above statistics will tend to mislead, unless it is kept in view that in addition to losses by death, a large percentage of missionaries are always of necessity on sick leave, and again, that through the special exigencies of these missions, so many of the members are always new men sent out to fill up the ranks left open by the victims of the climate; therefore out of the 212 missionaries cited above, probably never more than 100 are really effective. Quite half of these are working in the Cataract or Lower Congo region below Stanley Pool, leaving only 50 missionaries at the most, effectively reaching all those millions inhabiting the country which we are accustomed to call the new world of Central Africa.

Again, in the region beyond Stanley Falls, there is a country 400,000 square miles in area without one single Protestant missionary, and as yet no attempt is on foot to reach this country with the Gospel. The poverty and the possibilities of Central Africa are both very great. On the one hand, it is a world going to pieces, physically, mentally, morally and spiritually, through neglect. On the other hand, though rotting before our eyes, it is the most fertile country in the world, and inhabited by a most prolific race.

Angola Missions.—Lastly, we turn to missions in the South-west corner of Central Africa. Here the *American Board of Foreign Missions* started work on the healthy highlands of Bailundu and Bihé in 1880. Messrs. Stover and Sanders have been especially successful in translational work, as Umbundu, the language of Bihé, is understood inland both in the Luvale and Garenganze countries. The work of Mr. Currie, a Canadian, at Chisamba has also been remarkable.

After the Methodist Episcopal Conference of 1884 *Bishop Taylor* led out a party of forty-four men, women, and children to Angola. A few stations were opened in the interior, the idea being for the missionaries to support themselves by some trade—educational, agricultural, or medical. But the Mission has by no means proved to be a success.

No Mission has been more scientifically begun than the work of Mr. Arnot and his fellow-labourers in **Bihe and Garenganze.** Mr. Arnot himself started from Natal, in 1881, into the interior, with the object, first of discovering the healthiest part of the continent, and second, of getting beyond the line of work of other missionaries. When he reached Benguela he therefore turned back again eastward along the watershed dividing the Zambesi and Congo river systems, till he arrived at Garenganze, or Katanga country. Here two stations have been started in the very heart of the continent, in the healthy highlands, with a prospect of a great ingathering of souls. The difficulties of transport have been overcome by training the native porters to principles of free labour. Communications and supplies to Garenganze come *viâ* the Zambesi and Lake Nyasa, while westerly stations in the Bihé and Luvale countries receive their supplies *viâ* Benguela.

Central Africa.

Sphere or State.	Area in Square Miles.	Estimated Population.	Missionary Stations.	Protestant Missionaries.	Protestant Missionary Societies.
Italian Somali- & Galla-land .	355,300	1,500,000			
British East Africa, Somali Protectorate, Zanzibar & Pemba .	1,255,367	12,875,000	23	79	Church Missionary Society.
				426*	
			4	36	Universities' Mission.
				40*	
			4	4	United Methodists.
			2	?	Swedish Mission.
			1	5	Scotch Free Church.
			2	6	Neukirchen Mission.
			3	7	Evangelical Lutheran Mission.
German East Africa with Mafia . .	354,000	2,500,000	11	19	Universities' Mission.
				53*	
			3	4	Evang. Luth. Mission.
			5	9	Berlin Mission (I.).
			7	15	Berlin Mission (III.).
			5	6	The Moravians.
Portuguese East Africa . .	310,000	1,500,000	1	3	Universities' Mission.
French Gaboon and Congo .	220,000	2,500,000	6	28	American Presbyterians.
				49*	
			2	6	Paris Evangelical Mission.
Congo Free State	865,400	15,600,000	10	41	American Baptist Missionary Union.
				35*	
			8	31	Baptist Missionary Society.
			9	58	International Missionary Alliance.
			4	33	Swedish Missionary Union.
			4	31	Congo Balolo Mission.
			5	15	Other small Societies.
Angola . .	517,200	3,500,000	4	43	American Board of Foreign Missions.
				124*	
			5	24	Brethren's Mission.
			4	?	Bishop Taylor's Mission.
Central Africa .	3,877,267	39,975,000	132	502 767*	

* The second series of numbers of workers in each case refers to African workers ordained, lay, and teachers.

Areas and populations are taken from Mr. E. G. Ravenstein's estimates, January, 1895, together with Missionary Statistics for 1896, gathered from Missionary Reports.

Later returns give Uganda alone 679 native teachers at the end of 1896.

CHAPTER VI.

SOUTH AFRICA AND BRITISH CENTRAL AFRICA.

"THE story of South Africa is unique in the chronicles of colonization. For a century and a half (1487—1652) it is a barren record of a landmark—the Cape. For another century and a half (1652—1805) it is little more than the story of a port of call, round which a small settlement gathered. It is now the unfinished tale of a wide dominion."[1]

These three periods mark the duration of Portuguese, Dutch and British ascendency in these southern regions. The Portuguese did nothing further than to discover the Cape of Good Hope and Saldanha (now Table) Bay. The Dutch, considering the size of the Netherlands, have made a wonderfully permanent impression upon the religion, the language, the laws and the customs of this land of the South. The British have opened up the wealth and resources of the continent, and were the first to show how rightly to protect and appreciate the Native Races. They have also led the way in exploration of the interior.

The history and geography of South Africa are too closely studied nowadays to need space in such a book as this. We pass on therefore to notice

The Native Races of South Africa.—There are three native races in South Africa, the Bantus, the Hottentots, and the Bushmen. The many tribes of the great *Bantu family* extend from the Equator to

[1] Lucas: *Hist. Geog. of the British Colonies.* Vol. IV., Part I., p. 1.

the south-eastern shores of the Cape Colony. The southern offshoots of their stock, commonly known as Kaffirs, Zulus, Matabele, Bechuanas, Basutos, Pondos, Tembus, and others, are all now familiar to Europeans; but in the seventeenth century they had not crossed the white man's path. They were moving down from north and east, while the Dutchmen were slowly coming in from the south, and the meeting and conflict of races had not yet come.

The sphere of the Hottentots was, and is, the south-west corner of Africa, including the Cape peninsula. Between and among the Hottentots and the Kaffirs, mainly in the desert regions, roamed the *Bushmen*, a diminutive aboriginal race, the outcasts of South Africa, untameable savages dwelling in holes and corners of the land. They lived by hunting and plunder. Hottentots and Kaffirs alike sought to kill them whenever they came within their reach, and in the eyes of the white men they were mischievous vermin that literally poisoned the soil.

It was with the *Hottentots* that the Dutch had to deal. Though higher in the scale of humanity than the Australian aborigines, they were distinctly below the level of the North American Indians. In character, they were neither a warlike nor a working, but a thievish race, so that, by being brought into contact with such a race, the Dutch settlers of necessity deteriorated in course of time. When, however, the Hottentots resented the appropriation of their lands by an alien race, it is important to notice that two agreements were signed by which the Cape was bought from them by the Dutch.

The Huguenot Immigration.—The first Dutch commander to make South Africa his home was Simon Van der Stel, and the wish of his heart was to make the Cape a great Dutch colony. It was he who settled at the spot, now so well known as Stellenbosch. It was his representation which brought several French and Piedmontese fugitives, all of the reformed religion, only eight years later (1687). South Africa,

as well as Protestant Europe, has gained by the French persecution of Huguenots, who were some of her best citizens that France might have kept. They brought with them better modes of husbandry and a knowledge of arts and manufactures. They taught the Dutch ex-soldiers and sailors the art of agriculture, and helped to raise the standard of the colonists. They made South Africa their home, and at the same time became rapidly absorbed with the Dutch. So that to-day French names are borne by many leading families in South Africa.

Trekking has been the main feature of South African colonization, and consists in perpetual emigration from settled to unsettled districts. The geography of the country has been partly responsible for this, but it has also arisen from a desire to obtain cheaper and better land. It has been further fostered by the actions of the Government. Thus from early times men began to wander from headquarters, and a race of farmers grew up, accustomed to isolation, strong, and independent, but losing in great measure the power of cohesion for political, social and religious purposes.

Contact with the Natives.—The farther the colonists went afield, the more they came into collision with the Bushmen on the west, and the Kaffir tribes on the east. As to the Bushmen, no people, black or white, befriended them. But the Kaffirs, like the Dutchmen, were constantly pressing forward, exterminating the Bushmen as they went, and crushing or assimilating the Hottentots. They were bound, therefore, very soon to come into contact with the colonists, and the last twenty years of the eighteenth century saw the commencement of those border wars which, once begun, lasted for exactly a hundred years.

South African Missions.

The missionary history of South Africa defies all efforts at condensation. It is so full that it is only

possible in general to give a short introduction to the work of the leading missionary societies. Christian colonization will be treated only in its relation to evangelistic work. It is necessary therefore to begin by explaining the bearing that South African Missions have had upon the history of European immigration.

Protestant Missionary Enterprise.—It has been exceedingly well pointed out that "South Africa is a Teuton colony and a Protestant land." As we have seen, Dutchmen, Englishmen, and to a small extent Germans, have entered and multiplied here. The only other strain of any importance has been that of the French Huguenots. Opinions may differ as to whether or not South Africa will be the better for this, but it is well to remember the fact. Again, Dutch and French Calvinism, British Evangelical Protestantism, and German Lutheranism have been the main creeds. The chief missionaries have been Moravians, members of the London Missionary Society, Wesleyans, Scotch Presbyterians, English Episcopalians, French Protestants in Basutoland, Rhenish missionaries amongst the Namaquas and Damaras, Berlin missionaries all over South-East Africa, and Norwegian missionaries amongst the Zulus. Only of late years have any Roman Catholic missionaries been in the field. Whoever therefore wishes to study and to record the missionary efforts of Protestantism, will certainly turn his attention to South Africa.

The Missionary and the Colonist.—Further, whoever wishes to study and to record the share which missionaries have had in making history, will likewise turn to Africa. Protection of the natives has been their aim; so that, before the Dutchmen trekked into the interior, their voice was against further annexation of territory by the Government, but latterly they have felt that security for the natives would best be gained by extension of British rule.

It is not for us to judge between colonist and missionary, save to deplore the fact that in the past so much bad feeling between the two has existed. We

cannot but feel great admiration for the long and noble line of missionaries, who almost without exception were able as well as enthusiastic men. They represented the new spirit of philanthropy and religious zeal which had begun to be aroused in Europe. They were Bible Christians like the colonists, and so only pleaded that the preaching to the natives should be of the same type of Christianity as they found already planted in the land.

On the other hand, rightly or wrongly, to the influence of the missionaries has been attributed the trekking of the Dutch Boers, principally between 1834 and 1854. These farmers felt that they had been maligned and ill-treated in their old homes, because the Government, inspired by missionary prejudice, had dealt with them hardly. This resulted in a long-standing ill-feeling towards the missionaries. It is also questionable whether the Boer emigration was a gain or a loss. It certainly carried European settlement and influence far inland, and led to the founding of new colonies and the occupation of new territories. But it also weakened the older colony itself, and caused fresh complications with Native races. Surely considerable sacrifices should have been made to the Dutch to avoid producing a growing discontent and feeling of isolation among so many of them.

The Missionary and South Africa.—But the missionary movement has brought some great and good results. It has attracted attention to South Africa, so that to-day this of all the provinces of the British Empire receives the greatest notice. It brought about the discovery of the present trade route to the Zambesi, through British Bechuanaland and the Bechuanaland Protectorate. It began the movement by which the history of Cape Colony widened into that of South Africa; until eventually, David Livingstone passed on into Central Africa, and linked the story of the southern peninsula to the record of an opening continent. To use a well-known term,

the expansion of the Cape Colony and the expansion of South Africa were in great measure the work of missionaries.

Further, missionaries taught white and black men to live together, the importance of which can only now be clearly seen. Their views and their dealings may have been in some cases premature, but they were at least the views and the dealings of the coming time. Once more, missionary enterprise ennobled South African history. Men to be revered have won their fame in Africa and by Africa. The record of a man like Moffat will never be forgotten, and schoolboys turn from old world romance to the heroism of later days, and dream to mould their lives on that of Livingstone.

A Summary of South African Missions.

The **Moravians** were again the first to enter South Africa, and the six years spent by *George Schmidt* single-handed, from 1737-44, form an undying example of industry to every future missionary. He was determined to raise the Hottentot to the same level as the European, even though it meant life-long banishment from Africa and his Hottentot flock of forty-seven. Thus he returned to Germany to earn his living as a sexton at Herrnhut, until his noble death with a prayer for Africans upon his lips.

No wonder we find his successors permitted to return to where he had laboured, and still was unforgotten fifty years after. At last they gathered around them the largest settlement outside Cape Town, and re-christened this "glen of apes," as the "valley of grace" or *Gnadenthal*. But this was only the beginning, for the news of this Christian settlement spread across the Zak river (600 miles away) and led to all future Missions in South-West Africa. Again, eastern stations were planted later among the Kaffirs, and *Shiloh*, which was founded in 1828, grew to be the mother church in the east, just as Gnadenthal was in

the west. So that now we find nineteen stations instead of one, among Bushmen, Kaffirs, and Hottentots, with the work spreading even as far as the N.W. of Lake Nyasa (*vide* ch. v.).

The second to enter South Africa was **The London Missionary Society**. Above all others this Mission in South Africa is famous for great men, and notable converts. Its very first leader was a genius. *Dr. Vanderkemp,* at first a sceptic and a cavalry officer, then an accomplished scholar at Leyden and medical at Edinburgh, acquired sixteen languages between his conversion and his call to go abroad. He was also the means of starting two Dutch Missionary Societies before leaving Holland. His first attempt to start a Kaffir Mission (1799-1800) proving a failure, he fell back to work among the Hottentots at Graaf Reinet, till he was given Bethelsdorp as a station by the Government.

Not less remarkable were *John Campbell* as consolidator and *Dr. Phillips* as administrator of *L.M.S.* Missions. It was the latter who stirred up French Protestants to start the Basuto Mission. He also guided the Rhenish and Berlin missionaries as to the best centres in which to establish their missions.

At the same time *Robert Moffat* was coming into notice. Whether teaching the recently converted Africaner, who had once been a famous border robber and outlaw, or taming the tribes beyond the Orange River; or translating the Bible into Sechuana, founding the Kuruman institution for native teachers, and thrice visiting Moselikatse (the father of Lobengula), the Matabele king—this man's life of fifty years' missionary service is one long study. His story thrills the boys of every generation, and beckons them to Africa.

But *David Livingstone* was the greatest of them all. No one can properly understand how Central Africa has been opened within the last fifty years, without first gaining an insight into his life. He was "the incomparable missionary traveller, with

amazing energy and patience, indomitable courage and great observational powers; whose method of travel is so superior to any other—by seeking to conciliate and win the poor, ignorant, wretched savage to the cause of civilization and Christianity." Of many life-like pictures, Dr. Blaikie's—"Personal Life of Livingstone"—is the best, while for a fuller study, his "Missionary Travels in South Africa" are a mine of information and illustration. He must be studied in every phase of life; as the plodding South African missionary (1840-9); as the champion of native races; as one divinely guided to become a missionary explorer; as the pioneer of travel, science, and commerce in Central Africa; as the awakener of Christendom to the horrors of the Arab slave-trade; and last of all as the instrument used to turn all eyes on Central Africa, for its speedy evangelization and development.

Among many native triumphs of the Gospel, perhaps *Africaner*, *Sechéle* and *Khama* are the most well-known. Africaner has already been mentioned in connexion with Moffat. Sechéle owed his conversion to Livingstone. Khama embraced Christian teaching from the very first. All should be acquainted with what took place, when Khama became paramount chief of the Bamangwato (1872); how he publicly disavowed heathen usages and superstitions, and proclaimed his belief in the Word of God. Quite recently he removed his capital to Palapye, because water was scarce in Shoshong, and built there a Christian church that cost £3000. But more wonderful still have been his latest achievements, namely, the consolidation of the wandering Bakalaharis into a happy pastoral people, and the resolute protection of his people from the drink.

The *L.M.S.* holds a high place, indeed, among South African Missions. This is due, first of all, to the fact that it is *a pioneer agency*. It prepared the way for the Rhenish Mission in Namaqualand, and the Berlin Mission among the Korannas. It generously bequeathed the field of Basutoland to the French and

Kaffraria to the Scotch. Elsewhere it was the first to reach the Bushmen, Griquas, Bechuanas, and Makololo. Secondly, as a mission, it pursues *an evangelistic policy*, and afterwards gives freedom and independence to its Native Churches. Thus the call to self-support and extension (1867-8) soon led to the establishment of a Congregational Union for South Africa (1888), to which the census of 1891 assigned 70,000 members.

The first English **Wesleyan Methodist** missionary set foot in South Africa in 1814. The Wesleyan doctrine was then in bad repute in Cape Town, so Barnabas Shaw, the pioneer, made his way northwards, seeking guidance from above as to where to go. After 300 miles journey he met a Hottentot chief who had travelled 200 miles in search of white men to teach his people. Together, therefore, they settled in Little Namaqualand. Then the work spread to the Orlams, Bastards and Griquas in the west. In 1820 Cape Town and Grahamstown were occupied, but it has been in the eastern half of the colony that Methodism has most progressed. Ever since 1820 it has settled British emigrants in the eastern districts. Originally these colonies were meant to act as peaceful outposts to Kaffir aggression, but they have also brought about the extension of Christianity, until now the whole east of the colony owes much of its importance religiously, materially and morally to Methodism.

In 1882 Methodism was found to be so widespread that a South African Conference was formed, and all the stations and societies south of the Vaal River were committed to its care. To the north of the Vaal recent extension has been rapid, so that the English Society now works in the Transvaal, Swaziland, Zululand, Stellaland, and British Bechuanaland. As recently as 1891 the Society was offered assistance by the British South African Company in starting work in Mashonaland and Rhodesia, where seven stations have since been formed under the guidance of Mr. Isaac Shimmin.

The Anglican Church in South Africa.—In

early times occasional Church of England chaplains were found in Cape Town, Henry Martyn amongst them. But not till the Colonization movement of 1819-20 was the *Society for the Propagation of the Gospel* connected with South Africa. In 1832 Bishop Wilson, on his way to Calcutta, held the first Anglican ordination, but until the year 1846 the English Church neglected these her colonists. At last in 1847 Dr. Gray was consecrated Bishop of Cape Town. His diocese was twice the size of the British Isles, and took a whole year to visit. He had to travel 900 miles before he found one English church; there were only fourteen clergymen and eleven churches altogether. More than once he officiated at Holy Communion in a Dutch chapel, and in his closing letters he spoke most highly of the Moravians, the Methodists and the Dutch Church. "If the restoration of unity," he said, "be the condition of the conversion of the world, every sacrifice but that of truth must be made to attain it."

So great was the change wrought during the twenty-five years of his episcopate, that by the year of his death (1872), "A vast Ecclesiastical Province had been created, containing five dioceses complete with Synodical, Parochial and Missionary organizations, administered by 127 clergymen, besides lay teachers." This venerable Society carries on large operations among the natives in the east of Cape Colony (around Grahamstown and in Kaffraria). Also in Natal, Zululand, Basutoland, Bechuanaland, Griqualand West, Orange Free State, the Transvaal, Swaziland, and Mashonaland. It has over 100 stations and 16,000 communicants.

Like the Methodists, "its colonial ministry is also missionary," and some of "its missionaries are also colonial ministers." The result has been that many "European members take a deep interest in Missions to the heathen." These African Churches are becoming more and more missionary in their spirit and action, while colonially they hold a position of the highest importance.

On the other hand, the course pursued by L.M.S., Presbyterian, American and other European societies has undoubtedly produced greater missionary results; while it is to be regretted that, in so wide a field, greater consideration was not always from the first given to societies already in occupation.

Presbyterians in South Africa.—The Dutch Church of South Africa is as old as the colony itself, besides being the largest and most influential. "From the Church of Holland," writes Dr. Andrew Murray, "it has its general framework, with its Confession and Liturgies, and its forms of service. . . . To the Church of France it owes much of its best spiritual life. The influence of Scotland may be traced in its theology, its view of the relation to the State, its pastoral work, as well as its religious life as seen in Sabbath observance, prayer meetings and missions."

In 1862 it commenced its battle with Liberalism introduced from Holland. In 1875 a Bill in the Cape Parliament made an end of State support, so that the Dutch Church is now disestablished, and there are now three Dutch Churches in South Africa—the *Dutch Reformed Church of the Cape*, the *Reformed Free Church* (or Church of the Doppers), and the *Reformed Church of the South African Republic*. The first has eleven Missions and stations among the natives of South Africa, and the South African Dutch Missionary Society shows increasing signs of life.

It seems quite possible that a Federation of Dutch and Anglo-Saxon Evangelical Churches will soon be made. "The Presbyterian Church of South Africa should one day include them all, and become more and more than hitherto a living Missionary Church."

The seat of *Scotch Presbyterian Missions* is in Kaffraria. The Glasgow Missionary Society entered in 1821 (a Scottish Society based on principles similar to the L.M.S.). In 1844, due to divisions in the Church at home, the work was separated into *United Presbyterian* and *Free Church*. This has led to good results and increased resources. These Scottish

Missions have aimed at a very high ideal in their plantation of Native Churches, so that they have developed an excellent native ministry. The U.P. Church works exclusively among the Kaffirs, that is, among the Galekas, Gaikas, and Fingoes. Their first Native minister was the Rev. Tyo Soga, who had great influence among the Native chiefs.

Lovedale (South Kaffraria) is the great educational institution of the Free Church, and holds an unique position in the Colony. It is an attempt in South Africa to follow an adapted form of Duff's Mission system. Brought into existence by Mr. Govan, and inspired by a personal visit from Dr. Duff, it has of late years been very ably developed by Dr. Stewart. It has an industrial character, for it trains and educates blacksmiths, carpenters, waggon-makers, printers, bookbinders, telegraphists, and even farmers. It is for this reason that the Government gives it an annual grant-in-aid of £2000. "Nothing but Dr. Stewart's knowledge of farming and unusual capacity for superintendence could keep it going."

During 1895 its membership increased to 457, and the number of candidates to 127.

Blythswood (North Kaffraria) has sprung out of Lovedale at the request of the Fingoes, and is affiliated to it. It is largely supported by the Fingoes themselves, a tribe but recently sunk in degradation and slavery. Sunday after Sunday its Boys' Missionary Society meets for prayer, and sends out ten or twelve of its members to preach the Gospel to the surrounding kraals. The recent prosperity of the Fingoes is already leading to an overcrowding of population. This is a grave problem which calls for a speedy solution.

Another result of Duff's visit to South Africa has been the Free Church Zulu Mission (1867). It has three centres—Maritzburg, Impolweni, and Umsinga (Gordon Memorial Mission). There is a band of thirty unpaid local preachers, to whom the entire success of the work in the country is due.

The French Huguenots are represented by the

French Evangelical Basuto Mission.—It is one of the most concentrated and successful Missions in South Africa, and Christianity is now the predominating influence in the country. How this has all come about since 1829 is worth reading. The story of the intelligent Basuto Chief, Moshesh, with "his humanity, his mildness, his love of peace and justice, his horror of war"—is splendid. He only became a Christian three months before he died, saying on his deathbed, "I have only just been born." This Mission is conspicuous for its high standard of missionaries. Men like Casalis, Prochet, Dyke, and Rolland would be an ornament to any Christian Church. They have introduced some excellent Normal and Training Institutes for girls and boys.

The name of Aser must never be forgotten,—a Native Christian, who pioneered the way to the Zambesi for his countrymen, and set a bright example to other Missions in South Africa. With an ardent love for souls, he made his way through the Transvaal, and across the Limpopo to the Banyai tribe on the southern banks of the Zambesi. Having made friends with them, he returned, and appealed to his countrymen to come forward to evangelize this region. Disasters befell the first two parties on the way, for the Banyai proved treacherous, and the Matabele were suspicious. But in 1884 the French Mission found its way at last to the river Zambesi, and the Barotse country. Here, after ten years of sowing, a great ingathering took place (1895). Pastor Coillard is the brave leader of this Barotse Mission, and of all the missions to South Africa, there seem to be none that come nearer to a correct ideal, in dealing with native social questions, than these French Evangelical Missionaries.

One more Presbyterian Mission, though late in the field, must be mentioned here. The *Swiss Free Church Mission* came into existence in 1875, as a result of offers for foreign service from MM. Creux and Berthoud during their theological course. Their chief station is called Valdezia, and they also work on the

eastern coast near Laurenzo Marquez. Since the year 1883 the Free Churches of Neuchatel and Geneva have joined in a federation with that of the Canton de Vaud for the direction of the Mission.

German Missions in South Africa.—After the Moravians, the Rhenish, Berlin and Hermannsburg Missions entered South Africa in 1829, 1834, and 1854. A few special features of German mission work should be noted.

"First, German missionaries follow Evangelistic lines. They have a very clear and decided idea of missionary work as being purely and solely religious, in other words to preach the gospel for the salvation of souls. They always devote their powers therefore to purely Evangelistic effort. This gives to German Mission work an appearance of simpleness, as compared with English Missions. Consequently the gospel is abundantly preached, and every young missionary is compelled to master the native tongue almost as well as his own language; in fact, no missionary is officially recognized, and ordained, before proving that he has a thorough knowledge of the language. Secondly, Catechumens are instructed in the rudiments of Christian truth as thoroughly as possible, with the object of training up a Native Christian community. Thirdly, they are very careful about Church discipline; they see in the Native convert only a new-born child in the faith, who needs perpetual education in order to become a full man in Christ. Perhaps the difference between German and other Mission work is nowhere more striking than in this unwearied and patient education of their flock. Fourthly, they spend much time and energy in translating Holy Scripture and other religious literature, so that even such an intricate and difficult language as that of the Hottentots has been mastered. It is significant that the final revision of the Kaffir and Sesuto Bible was laid in the hands of German missionaries. Fifthly, they give comparatively little attention to those spheres of missionary labour, which in their opinion are only subordinate to the main Evangelistic work. Women's work in Africa

is only just becoming recognized; Medical Missions are only established in unhealthy climates, and specially for the sake of the missionaries themselves. But every young missionary goes through some medical training before going out, somewhat on the lines of Livingstone College in London. Sixthly, Industrial Missions are never undertaken as a separate missionary agency, but only when they can be of help to the spiritual work. The Moravians win a great deal of their income from their shops in the mission stations. The Rhenish Mission has spent a good deal of money and energy in introducing useful handicrafts in its South African Mission, Dr. Hugo Hahn being famous for his industrial ability; while the Berlin mission station of Botchabelo (near Middleburg) in South Transvaal is one of the finest specimens of industrial stations. Last of all, in the use of Native agents, German Missions are slow to make Native Christians independent, either as Native pastors or as superintendents. Instead of the independent theory of self-government, Native agents work under close European supervision, and this with excellent results."

German South-West Africa contains three great mission-fields, *the Rhenish Mission* to Bastards in Great Nama Land, and to Hereros in Damara Land, and the *Rhenish and Finnish Missions* in Ovambo Land. From the Orange River in the south to the Cunéne in the north, the whole length and breadth of the land is covered with a network of stations and out-stations, perhaps the most perfect specimen of systematic missionary work in the whole of Africa. The Wesleyan and London missionaries opened the way in these large and desolate tracts; and since 1840 the Rhenish missionaries have worked with indefatigable zeal. The whole south of the sparsely populated Great Nama Land is in course of Christianization. In one or two decades no heathen will be found there.

The *Berlin Mission* is widely extended in South Africa, and its stations form a right wing from south to north, to which the Rhenish and L.M.S. form the

left and centre. At the same time the concentration of the work is seen by the fact that it has organized six synods for Transvaal North and South, Natal, Kaffraria, Orange Free State, and Cape Colony. Its stations in Cape Colony are now really "parishes of black baptized people." Its latest Mission in the Transvaal, founded under the able leadership of Messrs. Merensky and Grützner, has become the most flourishing, and the story of the persecution of the Native Christians by Sekukuni (1864), and of the foundation of Botchabelo, is one of the most romantic episodes of South African Missionary History.

The Hermannsburg Mission.—For the unique story of Pastor Harms and his village work at Hermannsburg, the reader is referred to the late Dr. W. Fleming Stevenson's "Praying and Working." And its special features and methods are worth a careful study. The Mission which he brought into being by his faithfulness, with its Lutheran doctrine, and its deep spirituality, has done much to revive German Christianity. Its first mission-band was gathered from among the farmers and handicraftsmen in the neighbourhood of Hermannsburg, where a great spiritual awakening had taken place. They were specially trained in their own mission-house by a brother of Harms, the course of instruction extending over four years, and a great range of subjects.

Their first desire was to start a Mission to the Gallas. In this they were foiled on arrival at Zanzibar, by the Sultan (1854). The ship *Candace*, specially built for the outgoing missionaries, returned therefore to Natal, where a basis of operations was made with a view to entering Zululand later on. They founded a "Home for all the Missionaries and Colonists where they should live in common," and called it New Hermannsburg. Here they began educational and industrial missionary work, and a Christian Colonial Boarding School. Soon after Zululand was opened by gaining favour with Panda, the father of Cetywayo, by making him a large waggon-house. Within five

years 100 German labourers were in the field, but a separation soon took place between the Colonists and the Missionaries.

Later on, the Boers invited the Hermannsburg missionaries to Bechuanaland and the Transvaal. In the latter they have been much blessed, especially at Bethanie.

Scandinavian Missions in South Africa.—The *Norwegian Mission*, founded in 1842 on an Evangelical basis, has its training college and headquarters at Stavanger. Its most interesting character is Schreuder, who pioneered the way for the Mission into Zululand, by curing King Panda with his medicine. He started the station of Umpomulo just to the south of the Tugela River, till in 1890 there were nine Norwegian stations in Zululand and three in Natal. Schreuder, after he was made Bishop, seceded from the society, having developed High Lutheran views. His work is called *Schreuder's Mission*. In 1889 the Norwegian *Free East African Mission* began a station on the Tugela River.

The *Swedish State Church Mission* has three stations in Natal. The principal feature of the work has been the establishment of homes for Native children.

The *Finland Missionary Society*, of Helsingfors, is working in the little known region of Ovamboland. The country is full of corn and gardens, which are cultivated by the Ovambo, a Bantu race, which is supposed to have migrated there from the Zambesi. Hahn, the Rhenish missionary, twice visited the land (1857 and 1866). But being unable permanently to occupy it, he invited thither the Finns. They arrived in 1870, but only on Epiphany day (1883) had they the privilege of baptizing the first converts. Since then the Native community has grown very slowly, for Mission work is seriously hindered, both by the pernicious fevers that lurk in the swampy plains and the unceasing tribal wars of the twelve Ovambo tribes; in 1892 the Rhenish Mission followed its Finnish brethren into this remote country.

The **American Board of Foreign Missions** works in Natal, and is valued alike by Government, Colonists, and Natives. The six missionaries who reached the Cape in 1835, after many vicissitudes, settled in Natal (1836). For ten long years there were no converts, but only trouble after trouble between Zulu and Boer. Dr. Adams and Mr. Lindley rank among the very first South African missionaries. The Mission has a great number of Native pastors, preachers and catechists, besides a normal seminary, a female boarding-school, and an excellent system of "kraal visiting," which is akin to Zanana work. To them is due the translation of the Zulu Bible. In 1883 they extended work to Inhambane, a port to the north of the River Limpopo, and from 1880-4 they succeeded in establishing a fruitful mission in the highlands of Bailundu and Bihé in Central Africa.

The **South African General Mission** was formed in 1894 by the amalgamation of the Cape General Mission and South-East Africa Evangelistic Mission. It has a threefold aim—to evangelize the heathen, to rouse the Christian Church to a holier life, and to aid existing Evangelical Missions and Churches. The scope of its work has rapidly spread among Europeans, Natives and Jews in South Africa, until it has stations in almost every state in South-East Africa. It has now about eighty workers, fourteen of whom work in connexion with the Cape Town "Nurses' Home," and sixteen in Johannesburg, which for many reasons is one of the most difficult fields in South Africa for Christian work. The publications of the Mission are exceptionally attractive and up to date, while persistently emphasizing the spiritual side of mission work.

The Work of David Livingstone.

The above short review of Protestant Missionary Enterprise in South Africa has led us to see nation

after nation entering the field. We have seen the sphere of missionary operation extending from the Cape to the Cunéne on the west, and the Zambesi on the east. Moreover, before this chapter closes we shall see how British influence has extended even beyond the Zambesi, till it includes the highlands of Nyasa and Shiré and reaches the southern shores of Tanganyika.

David Livingstone was the great cause of this development. If the Boers were bent on closing the interior to Europeans, Livingstone was equally determined to open it. He saw that the true plan for Africa's evangelization must be broad enough to take in the whole continent and its whole future.

Looked at from our present standpoint it is impossible to separate David Livingstone's first great journey across Africa, extending from June 1852 to August 1856, from his previous twelve years of missionary labours and travels in Bechuanaland. For it was at Chonuane that he met the chief Sechéle, who later on helped him to cross the Kalahari desert, to discover Lake Ngami (1849), and to visit Sebituané, King of the Makololo (1851). It was, however, Livingstone's trans-continental journey that established his reputation as an explorer.

His second great expedition (1858-64) was undertaken in the service of the British Government and confined to the Zambesi waterway and the Nyasa highlands. It has since been fruitful both in colonial expansion and in the establishing of missionary settlements in those regions. But at the time this second journey did not attract much attention, dissensions among the European members of the expedition rather tending to detract from the glory of the first journey than to add to it.

His last great journeys (1866-73) have undoubtedly been fruitful beyond all description in rousing, not only the British nation but the whole world to the real state of the African Negro; and his death at Ilala in 1873 was the last note of the bugle call that rallied Europe really to care for the African.

South African Evangelization in Central Africa.

As a direct result of Livingstone's lifework "there are now five Central African Missions which have their basis properly in South African evangelism." These comprise the Free Church of Scotland, the L.M.S., the French Evangelical Mission, and the Moravian and Berlin missions of Germany.

The story of the African's part in opening up the continent has been told already in the case of Sechéle and Aser. Recent extension of German missions into Konde-land has also been touched on in ch. v. We are, therefore, now concerned with efforts of the Scotch Presbyterians and the L.M.S. to occupy the Lake Regions of Central Africa.

It was really in 1861 that the movement began, for the Rev. (now Dr.) James Stewart offered his services to commence missions "somewhere in those internal territories laid open by Livingstone. He actually joined Dr. Livingstone in his second expedition, and penetrated a considerable way up the Zambesi and Shiré rivers. Dr. Stewart never laid aside the hope of helping to establish a mission in or near the centre of Africa." It was he therefore who strongly recommended Lake Nyasa as a mission-field, and the name Livingstonia to be given to the mission.

It was however the news of the death of Livingstone, upon his knees at Ilala (May 1st, 1873), that brought all Scotland to unite in sending out to the heart of Africa that philanthropic expedition, which resulted in the Livingstonia and Blantyre missionary settlements. When the time came (1875), Dr. Stewart was too engrossed in his work at Lovedale himself to pioneer the new mission. But the services of the late Edward D. Young, R.N., were lent by H.M. Admiralty, as he had spent two years with Livingstone, and also commanded the "Livingstone Search Expedition." The other chief members of this first party were Dr. Laws, the present leader and veteran of the mission, and the late Mr. Henderson, the founder of

Blantyre. The next year (1876) a second expedition brought, among others, Dr. Stewart and four Native Christian agents trained at Lovedale. The original site of Cape Maclear, selected by E. D. Young, was now abandoned in favour of Bandawe, about the middle of the western shore of Lake Nyasa. We may date the beginning of the **Livingstonia Mission** from this time. "More recently the Dutch Reformed Church of South Africa, co-operating with Livingstonia, have occupied much of south-west Nyasaland, taking over Chikusi's country, and Cape Maclear. This has enabled the Free Church of Scotland to push away northward along the Stevenson Road to Mwenzo. There, where the great rivers rise that feed the Congo and the Zambesi, two missionaries are seeking to reach the dreaded Awemba. This is the last of the fighting tribes to be tamed by the Christian teacher and doctor, now that Drs. Laws and Elmslie and the lamented Dr. Steele have led those once wild Zulus, the Ngoni, to beat their assegais into ploughshares."

"After twenty years the permanent centre of the Livingstonia Mission has been fixed in the north-east of Rhodesia. The time of pioneering and founding seems over, when at five stations there are Christian congregations; when seven languages have been reduced to writing, and the Bible and a pure literature, well illustrated, are printed on the spot by the converts; when forty schools train 8000 youths; when almost every convert is a missionary to others in some form or other; when the industrial arts have been introduced, and not least, the art of healing; and when slave-hunting and the poison ordeal have ceased out of the land."

Again, it is just twenty years since the steam-launch *Ilala* was built the second time, and floated on Nyasa waters, to discover Likoma Island and the Livingstone Mountains. Now all along the western shore the Nyasa inhabitants are children of civilization. The gentler natives of the lowlands who were then unaccustomed to do more than four days' work at a

time, will now undergo a five years' apprenticeship. From Chindé to Karonga, natives who have been taught in the schools now act as stores-men, boat-captains, and gang-leaders under the seventy Scottish employés of the African Lakes Corporation. Not a few who were savages the other day, are now cooks and domestic servants. Ambulance and medical assistants, able to administer chloroform and nurse surgical patients, were, a few years ago, either on the war-path with the slave-raider, or the victims who feared his approach. Still more recently several lads have been trained in telegraphy awaiting the extension of the telegraph wire from Blantyre to the new Livingstonia. Nations, in fact, are being born in a day in this new colony, which owes its origin and its development to those two Scottish expeditions organized in 1875 and 1876. At the same time the whole of this mission only costs £7000 a year.

Dr. Laws is now taking steps to found an Institution in Nyasaland, similar to Lovedale and Blythswood in South Africa, "to be the most advanced post of civilization from the south towards Uganda and Cairo, and eventually to form a half-way house on the great African central rift of rivers and lakes."

Two or three days' journey to the South of Lake Nyasa lies the mountainous district, now known as the Shiré highlands. It was here in a splendid and healthy situation that Henderson founded the **Blantyre Mission** of the Church of Scotland. The peoples inhabiting these lands are partly the descendants of Livingstone's servants, the Makololo. These by their determined character have become chiefs over the gentle Manganja. Some, however, of the Wa-Yao chiefs still maintain their independence. The Ngoni used to be the terror of their neighbours, and in 1884 a Ngoni raid upon the Yao was only just diverted from the region of Blantyre by the bravery of Mr. and Mrs. Scott, who journeyed 300 miles in person to the Ngoni court to dissuade the king.

Now Blantyre is approached by an avenue of

eucalyptus trees, and contains one of the most handsome churches in South Africa, all built by native labour within three years. The gardens are filled with European flowers and vegetables, and the Yao and Manganja have become bricklayers and carpenters, while the Ngoni serve as hewers of wood and drawers of water. They have thus learnt to live together peaceably.

Further, the Shiré highlands boast of regular publications, such as the Blantyre *Life and Work*, the *British Central Africa Gazette*, and the *Central African Planter*. The *Nyasa News* was issued by the Universities' Missions till Bishop Maples' death, and this year a missionary bi-monthly—*The Aurora*—has been started by the Scotch Free Church. Lastly, the time for adopting Nyanja as the general language of Nyasaland seems to be approaching. Dr. Laws has approached the different Nyasa missions to secure a representative Board of Translation. The desirability of having a uniform language for the Holy Scriptures, and other educational text books is obvious, if it can be attained.

The **Tanganyika Mission** of the L.M.S. was the third great benefit to Central Africa derived from Livingstone's death. It was the magnanimous offer of Mr. Arthington, of Leeds, to give £5000 "towards the purchase of a suitable steamer and the establishment of a mission on the shores of Lake Tanganyika," that spurred the society on to do its part toward the conquest of the very heart of Africa—for Christ. But few missions have met with more discouragements all along, for in less than ten years after its commencement ten had fallen victims to the climate. Among these was the honoured secretary of the mission, Dr. Mullens. The hero of the work has been Captain Hore, R.N., who has thoroughly navigated this inland sea. It is found to be "400 miles long, and from fifteen to fifty miles broad, having a coastline of 1000 miles, and a surface of 13,000 square miles." Graphic descriptions of the inhabitants of the lake, of the scenery of the country, and the possibilities of the land are given in Captain Hore's "Tanganyika."

The old station of Urambo in Unyamyesi is now given up, as also Ujiji on the East and Kavala Island on the West of the Lake. So that Fwambo and Niamkolo to the south end of the lake, which are now included in Rhodesia (B.C.A.), are the only stations. The old route, through what is now German territory, has given way to the Zambesi-Nyasa route.

SOUTH AFRICA.

Sphere or State.	Area in Square Miles.	Estimated Population.	Protestant Mission Stations.	Ordained Missionaries.		Baptized Christians.	Number of Missionary Societies.
				European.	Native.		
Cape Colony with Pondoland & Walfisch Bay . . .	225,600	1,800,000	269	213	63	232,345	17
Natal	16,740	550,000	65	60	14	22,454	14
Zulu & Tonga Lands	11,540	200,000	27	25	—	1,910	4
Basutoland . . .	10,290	220,000	15	22	—	17,800	2
British Bechuanaland and Protectorate .	172,470	160,400	10	14	—	14,650	4
Matabele & Mashona Lands . . .	252,880	400,000	} 8	10	—	?	3
British Central Africa	285,900	3,000,000					
German South-West Africa . . .	320,540	200,000	18	20	—	6,765	2
Orange Free State, Transvaal, & Swaziland	177,750	764,000	100	92	14	49,411	?
South Africa & British Central Africa .	1,473,710	7,294,400	512	456	91	345,335	—

Areas and Populations are taken from Mr. E. G. Ravenstein's estimates, January, 1895, and the Missionary Statistics from Mr. Merensky's "Evangelischen Mission in Südafrika," 1891. Great advance has since been made in the B.C.A., where the U.M.C.A. number 23, and the Free Church of Scotland 21 European workers. The latter mission has also 145 Native agents.

CHAPTER VII.

THE SLAVE TRADE AND THE DRINK TRAFFIC.

Domestic slavery, of a mild character, is common all over Africa. Every country and every race on earth have at some stage in their existence groaned under the curse of slavery. And it is only when men have recognized the dignity of manhood and the strength of freedom, that they have been able to break their fetters and stand up for their rights. Though slavery does not now exist in Europe, except in the Turkish dominions, nor yet in the New World, which has abolished it, once and for all, it is still prevalent in many advanced Asiatic states. Africa is the last continent, as a continent, where it exists.

The Slave Trade.—Domestic slavery, however, is lost in the shadow of a great and international wrong, which we are pledged for conscience' sake to remedy, and which the late Professor Henry Drummond rightly called "the heart disease of Africa." Let it be understood that there have been two distinct kinds of traffic in slaves, the Atlantic or Colonial Slave Trade of the West Coast and the Arab Slave Trade of the Sudan, the valleys of the Nile, and the East Coast of Africa.

The Atlantic Slave Trade.

The story of the rise and growth and final abolition of this inhuman traffic has been often told. Notwithstanding, we doubt whether its gigantic evil and sad results are fully realized. A thorough understanding of its history is as essential now as ever. We purpose therefore speaking of its character in full outline.

1. *Cause of the Trade.*—The fifteenth century witnessed the final break up of the old Roman Empire in the East, and the fuller growth of states in Western Europe. Of these young states, Professor Freeman says "Portugal led the way to conquest and colonization out of Europe. She had a geographical and historical call so to do." Modern history therefore dates from the close of the fifteenth century—that age of discovery. It was then that America was discovered by Columbus the Spaniard, and the Cape was rounded by Vasco da Gama the Portuguese. Now for the first time the peoples of Western Europe came face to face with multitudes of human beings of an inferior race. On the one hand a demand for a labour supply came from America, a supply of Negroes seemed ready to hand in Africa on the other. This made the importation of the strong black race to the New World an absolute necessity. For the well-developed system of Indian coolies was then unknown.

2. *Beginnings of the Trade.*—As far back as 1441 a few slaves had been imported from Africa into Europe and given as first-fruits to the Pope. Before Prince Henry the Navigator's death these had risen in number to 700 a year. It is clear, however, that the guilt and shame of the trade rests on nations rather than on rulers. For Pope Leo X., Charles V., and Queen Elizabeth are all said to have declared against the traffic. But as soon as America was discovered, in 1492, the trade inevitably increased. "The papal decree, which divided the world between Spain and Portugal, closed Africa to the Spaniards," only to give the Portuguese, English, French, and Dutch slave-traders a two-fold object—"at once to find workmen for their fellow-countrymen in America and the West Indies, and to secure the gainful monopoly of carrying slaves to the dependencies of Spain."

3. *Growth of the Trade.*—The first English traders to Africa would have nothing to say to enslaving the natives, and Sir John Hawkins was almost a solitary

instance of an English slave-trader for many long years. Before 1600 the Portuguese had the monopoly, but they soon had their power broken in pieces by the Dutch. It was a Dutchman that introduced the art of sugar-making into Barbadoes, from Brazil. The sugar plantations absorbed an ever-growing number of Negro slaves. Hispaniola, St. Domingo, and Jamaica all grew in wealth and power, and Kingston harbour became a great distributing centre of the slave trade. By 1660 the British slave trade became an established fact, and chartered companies were started, while from the Peace of Utrecht, in 1713, England received the Assiento contract for thirty years. So quickly did she then take the lead, that within a hundred years over two million negroes had been imported into British Colonies—610,000 to Jamaica alone. The total number deported to the New World in the eighteenth century is estimated by Mr. Keltie at six millions. In 1830, twenty-three years after the final act of abolition, Sir Fowell Buxton estimated that 150,000 slaves were being imported into the New World every year. And it is a sad confession to make, that only sixty years ago nearly 250,000 slaves were being exported every year from Africa by Christian States!

4. *Methods of obtaining Slaves.*—Some were kidnapped by a party in ambush; others were purchased as the rightful prisoners or criminals of a tribe; and in times of famine slaves would sell themselves in order to be fed; yet again, kings and individuals would deliberately capture slaves for sale.

5. *Horrors by the Way.*—At least one-third of those captured died, either on the march, on in the barracoons waiting for the slave ships, or in "the middle passage." Sometimes 700 would be stowed away on board one ship, stark naked, to be fed but twice a day. Slavers, when chased, have been known to throw slaves overboard in casks, to give them to the sharks, or in extremities to blow up their ship.

6. *Price of a Slave.*—The average cost price of a man would be the equivalent of four yards of calico, a

flint-lock musket, a 6-lb. keg of gunpowder, a 2-gallon keg of rum, with beads and brass wire. Women were a quarter cheaper than men. The selling price at Jamaica averaged £13 1*s.* 9*d.* two hundred years ago.

7. *Decline of the Trade.*—The traffic did not pay, because it was economically unsound. A healthy trade requires peace, but the slave trade implied a state of war. No monopoly was allowed to any company. Therefore, each was faced by unlimited competition. Worst of all, the West Indian planters demanded cheap labour.

8. *Defence of the Trade.*—Reasons were constantly urged on its behalf. The seamen pointed out truly enough that a slave would be killed if not sold. His absence was good for Africa, and the better for the trade. Members of Parliament showed that it found employment for several classes, alleging that it was an outlet for manufactures, and a source of income to the S.P.G., which was spent in teaching religion to the slaves! William III. and George II. thought it necessary in their time, while Negro potentates and Bristol merchants, sea captains and sugar planters, all agreed as to its benefit. Did not the slaves like it too?

9. *Abolition of the Trade.*—Among the earliest English protests raised against the trade came two from Godwin, a Church of England clergyman, and Richard Baxter, the great Nonconformist divine. Montesquieu led the way in France in 1750. The Quakers and Wesleyans followed ten years later. And public opinion began to undergo a change at last, when Lord Mansfield gave his memorable judgment from the Bench in 1772, that "African slavery was decided to be illegal in England." The efforts of Granville Sharp, Clarkson, Wilberforce, and Zachary Macaulay are well known. Pitt and Fox, Burke, Lord Grey, and Lord Grenville, all pronounced against the trade. At last the *Act of Abolition of the Slave Trade* was passed in 1807, and the noble *Act of Emancipation* in 1834,

crowning Buxton's campaign in the West Indies with success.

But Denmark has the honour of being the first to stop the traffic. The United States of America followed hard in 1794, by forbidding the introduction of slaves. Next in order came Great Britain, Holland, France, and Portugal. Of special importance was the Ashburton Treaty between Great Britain and the United States (1842), when it was decided jointly to maintain a naval force of at least eighty guns on the African Coast. Other important dates to remember are the annexation of Lagos by the British (1861), the abolition of North American slavery (1862), the abolition of slavery in Brazil (1888).

Since then this curse to Christendom has ceased, and Africans by degrees are returning to Lagos, and Liberia, and the interior.

The Arab Slave Trade.

The moral code of Islam finds a place for slavery, undoubtedly, and all Mohammedan states demand forced labour. Some have tried to show that "to associate the slave trade with the propagandism of Islam is quite as unjust as to couple the gin traffic with the progress of Christianity." But the fact remains that wherever Islam rules, the slave trade continues to exist. The solution to the problem cannot finally be found till Arab dominion has ceased for ever.

The regions or preserves from which the slaves are drawn, are, broadly speaking, three in number:—1. The Sudan (West and Central); 2. The Valley of the Nile and its tributaries; 3. East Africa.

The Sudan traffic across the deserts of Sahara has largely increased during the present century, and for three reasons. Firstly, the Turkish traffic in white men has ceased for ever. Therefore an increasing demand for Negroes has arisen instead. Secondly, quite recently, a powerful sect of Islam, named after their founder, Mohammed el-Senusi, has arisen in Tripoli. These Senusi are a large religious fraternity,

and make proselytizing wars and expeditions far and wide Their caravans are bringing back to Jerbub (in Tripoli) yearly trophies of the faith. Thirdly, this century has seen the Fulah shepherds turn into warriors, and, as we have already said, Othman, their prophet, left to his followers the great empire of Sokoto. Heathen unbelievers in Islam may be enslaved, and so the trade increased.

Hitherto the region raided most for slaves has been Hausaland, while operations have extended from Lake Chad almost as far as the Guinea Coast. The chief depôts have been Timbuctu in the west, and Kuka in the east. There are four different routes across the desert: that followed by Caillé when he entered Timbuctu; another avoiding Algeria, and coming out at Ghadames; a third from Kuka *viâ* Murzuk; and, lastly, a secret route, known only to the Senusi, from Wadai to their capital. The ports of embarkation for Turkey are both in Tripoli, and slaves are still conveyed to Canea, Salonica, Constantinople, and Smyrna. Never less than fifteen caravans, which bring out ten thousand captives alive to tell the tale, cross the desert every year. Mr. Spont estimates that 40,000 victims fall *en route*, and it is said you cannot lose your way, the way is lined with human skulls. Cardinal Lavigerie indignantly speaks of "women tied together in lots, some with children in arms, all laden with cloth and plunder, weary, covered with weals and scars. Famine, fever, and small-pox claiming victim after victim, the fainting ruthlessly butchered!"

The Nile Valley traffic is due to different causes. The expansion of Egypt under Mehemet Ali was one, for it increased Egypt's demand for domestic servants. Moreover, Europeans successfully prepared the way for the Arab slave trade by opening up the Nile waterways. The trade then became a commercial venture. Arabs poured in with open-handed villainy, and zeribas were founded everywhere. Tribe after tribe was instigated to tribal war, by dint of promises of slaves and ivory from the profits. Until about thirty years

ago it was found that 30,000 slaves were being imported annually into Cairo. But since the Mahdi's rise in 1882, and the ruin of the East Sudan, Mecca, and not Cairo, has become the goal of every gang. For pilgrims are glad to purchase slaves in Mecca to aid them in their arduous journey home.

Most of these slaves come from Wadai, now the chief hunting-ground, for the basin of the Nile has been almost depopulated by these ravages. Darfur and Kordofan are slave centres, Dongola, Berber and Kassala, up till recent years, have been the raying points. From thence they find their way across the Nubian desert and the Red Sea under cover of night, and are landed at or near to Jedda, the port of Mecca. The rest are gathered from the Galla races, this practice having been sanctioned by Menelik of Shoa, the Abyssinian king. Here again extension of his empire caused the trade. His victims cross the Red Sea further south at Tajurra or Raheita, and are landed at Hodeida, notwithstanding the vigilance of British ships. I take Mr. Spont's moderate estimate in 1888 that over 60,000 have been made victims every year, making this hideous traffic larger than that of the Sudan.

Schweinfurth and Baker, Gordon and Felkin, have all testified to the hopeless ruin of these lands. Where once there stood prosperous villages and plots of cultivated lands, now forest wastes remain, and only one-third of a former population.

East African Traffic.—The origin of this trade cannot be traced. We only know that the Portuguese had a considerable share in it. Linschoten, the Dutchman, just three hundred years ago, spoke of "great numbers of Caffres[1] (negroes) carried from Mozambique into India." The former existence of a great slave market at Goa is well known. Between 1820 and 1845 four treaties were made by the British Government with former rulers and Sultans of Zanzibar, but all these measures are shown by Sir

[1] Old way of spelling "Kaffir."

Bartle Frere to have failed in effecting their object. David Livingstone was the first to rouse Britain, Europe, and America to some sense of the awful miseries being inflicted upon Africa. Harrowing are the sober accounts, in "The Zambesi and its Tributaries" and his "Last Journals," of the horrors of the capture and the march, the cruelty of the slave-stick, and the barbarous treatment by half-caste Arabs of men women, and children—while wholesale devastation, and even depopulation of large districts, by murder and slave-hunting, was taking place.

But let three trans-African travellers speak for themselves. Cameron tells of "bleached skulls by the roadside, skeletons of human hands attached to poles." Stanley adds, "My eyes catch sight of that continual lifting of the hand to ease the neck in the collar. . . . Many have been months fettered, their bones stand out in bold relief in the skin, which hangs in wrinkles and puckers." And Livingstone quietly remarks, "It was wearisome to see the skulls and bones scattered about everywhere; one would fain not notice them, but they are so striking as one trudges along the sultry path that it cannot be avoided."

"Europe awoke to pity and to heal."—In 1872 Sir Bartle Frere was sent on a special mission to Zanzibar. After a thorough investigation into the reasons why former treaties were inefficient, he prepared the way for Dr., now Sir John, Kirk, to make a better treaty with the Sultan in 1873. All carrying of slaves by sea was to be abolished, and all public markets for buying and selling imported slaves were to be closed. Further edicts, notably one of great stringency in 1890, forbade all traffic in slaves and allowed any slave to purchase his freedom. At the same time the Sultan accepted the protectorate of Great Britain. Latest legislation has abolished the *legal status* of slavery in Zanzibar and Pemba (1897), but this has by no means solved the problem. Would that all the complications to complete emancipation could be removed!

There have always been three main routes followed by the slave-dealer. (*a*) From the Albert Lake *viâ* Lake Rudolph to Magadosha; (*b*) from the tributaries of the Congo *viâ* Nyangwe, Ujiji, and Unyanyembe to the East Coast; (*c*) from the Zambesi and its tributaries to Kilwa.

Those districts which have been most ill-treated are the Manyema, Msidi's kingdom, the Nyasa coasts, and regions round the Victoria Nyanza. But the fall of the Congo Arabs in 1893, the establishment of the British Colony of Nyasaland, and the British and German Protectorates in East Africa, have made the transport of slaves, in dhows, a risky undertaking. The settled destination of these slaves has been to Muscat and the Persian Gulf, but also to Madagascar and the Comoro Isles, where a kind of forced labour, called Fanampóana, is expécted of them.

Difficulties of Suppression.—A very brief review of the sorrowful extent of African slave trade has been given. From this we have proved emphatically that slavery still thrives.

What can be done to rid Dark Africa from this awful curse? There are great difficulties in the way of any quick suppression.

One serious obstruction we are met with at the outset. For fifteen years the greater part of the Sudan has been closed to Europe, and the central regions are a sphere in which European influence must be insignificant for many years to come. The eastern regions have been lost by insurrection and apostasy, only now to be slowly regained. The western districts seem most full of hope. For British influence will be established, at least as far as Lake Chad, by the battle of Bida. Let us then pray for Christian statesmen and missionaries to occupy these lands.

A second difficulty has been due in part to an unfortunate action by the German East African Company, resulting in an Arab rising and destruction of European influence on the East Coast. Lastly, the climate is against us.

Methods of Extirpation.—There are three royal roads to the final emancipation of Africa—peace, commerce, and Christianity.

The following are some of the ways that are being tried to lead to them. The blockade of the coast, firm bases of operation, treaties with native chiefs, control of importation of fire-arms, armed forces of police, improved navigation of rivers and lakes, railways where necessary to render transport cheaper. The introduction of new kinds of trade, the development of existing commerce, European settlements in highland districts, Native Christian settlements on the coast.

There are three such Native Christian settlements on the West Coast, in Sierra Leone, Liberia, and Lagos, and four upon the East Coast, at Mombasa, Zanzibar, Magila and Kisserawe. These have for long been recognized as bases of operation for missions. They are exceedingly valuable centres for translational and educational work. Already numbers of evangelists have been trained up and sent back to their native lands to preach the Gospel. They need the ablest African missionaries for their development. "For Africa's redemption the Negro is the chosen instrument."

The Liquor Traffic.

The facts about the drink traffic are these. With the extension of European influence in Africa, there has come an increased market for European goods. From the very first traders in spirits found ready purchasers among the natives. Often before the natives had reaped the benefits of commerce, spirit merchants had given them a taste for intoxicating liquors, and liquors which in many cases are proved to be of the most vicious kind.

Such a demand has now been created that, in the Niger Delta, *gin has become the currency of the country.*

Testimony of Travellers.—The late Joseph

Thomson, in a speech at Manchester ten years ago, said with reference to the gin trade :—" In these facts lies the secret of the astoundingly small progress our West Coast settlements have made." Sir Richard Burton went still further in his book on Abeokuta when he wrote :—" It is my sincere belief that if the slave trade were revived with all its horrors, and Africa could get rid of the white man, with the gunpowder and rum which he has introduced, Africa would be the gainer by the exchange." Bishop Tugwell, after having travelled throughout Yoruba and the Niger Protectorate, has recently spoken most strongly from personal knowledge, as to the mischief done to missionary work, and the demoralizing effect of the liquor traffic upon the morals of the people. It is also the testimony of British and German merchants that " the working capacity of the Negroes is paralyzed by its influence."

Native Protests.—Khama, paramount chief of the Bamangwato, in his speech at Grosvenor House, London, in November, 1895, said :—" I do not rejoice to see drink in my town to-day. Strong drink cannot travel from a country by itself, but always takes with it a great many other things, things which bring a man into the fire. Strong drink knows war wherever it is. You are the people who give us missionaries to teach us, yet strong drink does and will hinder the work of missionaries."

Bishop Oluwole tells us that Christians, Mohammedans, and Pagans in Abeokuta have held a great meeting in the largest church to protest against the traffic in spirits. A similar meeting has been held at Lokoja, and a petition signed by 400 natives in Arabic and Hausa.

Prohibition to Natives is really in force in Natal, British Bechuanaland, Transvaal, Zululand, Basutoland, and $\frac{19}{20}$ths of the Royal Niger Company's Territory. But it is not practicable in all parts of Africa. Much more, however, might be done to restrict the liquor traffic by heavy dues. This is being done with

great success by Col. Cardew, the present Governor of Sierra Leone; and to counteract a temporary decrease in the revenue, the trade returns have already begun to increase.

The Native Races and Liquor Traffic United Committee[1] was founded in 1887, consisting of delegates appointed by twenty-six Missionary and Temperance Societies in the British Isles. It has collected and published a large amount of information from traders, travellers, missionaries, and others in support of its statements, and has from time to time called the attention of the British and other Governments to the matter. It has also secured energetic action from Pastor Müller, who has been able to form a German United Committee, and to present a petition to the German Chancellor.

Legislation.—At the Brussels Conference of 1890-91, the principle of International Agreement was established, and an area was legislated for, equalling one-fifth of the habitable portion of the Globe, from 20° N. latitude to 22° S. latitude. It was unanimously agreed that it should be illegal almost everywhere within this region for intoxicating liquors to be introduced. The Powers pledged themselves to assist those kings and chiefs who desired to free their peoples from the influence of such liquors, and in already infected countries a uniform minimum duty was established of fifteen francs per hectolitre (about $6\frac{1}{2}d.$ per gallon). The result has been that a tariff, far from being uniform, has been instituted. The following Table, as prepared by the Colonial Office in 1896, gives the duty, per proof gallon (imperial), in each of the possessions on the West Coast. The names of the possessions have been placed in geographical order, going from north to south.

It should be noted that as different standards prevail

[1] President, the Duke of Westminster, K.G.; Chairman, the Archbishop of Canterbury. Office, 139, Palace Chambers, Bridge Street, Westminster.

in the various possessions, the duties given have been reduced to a uniform scale.

	Name of Possession.	Duty per Proof Gallon (Imperial).	Mother Country, &c.
		s. *d.*	
1	Senegal	1 2*	France
2	Gambia	1 6	England
3	Portuguese Guinea ...	0 6½	Portugal
4	French Guinea	0 9	France
5	Sierra Leone	3 0	England
6	Liberia	3 0	Independent
7	Ivory Coast	3 9	France
8	Gold Coast	3 0 West of Volta. 1 0 East of Volta.	England
9	Togoland	1 0	Germany
10	Dahomey, &c.	0 8	France
11	Lagos	2 0	England
12	Royal Niger Company ...	2 0	England
13	Niger Coast Protectorate	2 0	England
14	Cameroons	1 10	Germany

* Plus 12 per cent. *ad valorem* on foreign spirits.

The Present Crisis.—We cannot do better than close with this the latest resolution passed at Grosvenor House on May 25th, 1897, by those interested in the welfare of the Negro race:—

"That in view of the admitted evil of the Liquor Traffic amongst the Native Races of Africa, and of the danger which now exists of a rapid extension of the trade into the interior owing to the development of railways in various parts of Africa, and seeing that the year 1898 is the date that was fixed by the Powers for reconsidering the Liquor Clause of the Brussels General Act of 1890-91, and that the Governments of Great Britain and Germany have signified their readiness to consider the possibility of effectually restricting the trade; this meeting feels that the time has now come for further and more effective international co-

operation in this matter, and ventures respectfully to press Her Majesty's Government to take the initiative, either by calling together a Conference of all the Powers assembled at the Brussels Conference, or by obtaining an agreement between those Powers possessing territory in Africa, as may seem best, in order that, wherever possible, the trade in spirits may be prohibited; and where this is not deemed possible, this meeting would venture to urge on Her Majesty's Government that there should be a constantly increasing duty, commencing at not less than four shillings per gallon, and that the duty should be uniform in all the Colonies and Protectorates on the West Coast. This meeting would press this matter the more strongly, that Her Majesty's reign may be made even more illustrious by the removal of what has long been a blot upon the advancing civilization of Africa."

CHAPTER VIII.

THE EVANGELIZATION OF AFRICA.

In the foregoing chapters, some of the geographical, ethnological, philological, commercial, and religious problems that Africa presents have been touched upon. Let us now gather up some of the facts in the form of a mnemonic, and seek to face the task of Africa's evangelization in this generation.

The African Problem.—From chapters iii., iv., v., vi. we gather the following tables :—

Continental Divisions.	Area in sq. miles.	Population.	Protestant Missionaries.	
			European.	American.
Northern Africa (including the Sahara) . . .	3,989,630	27,315,000	161	49
The Great Sudan . . .	2,127,180	55,920,000	229	?
Central Africa	3,877,267	39,975,000	340	170
Southern Africa (including British Central Africa)	1,473,710	7,294,000	456*	9
Totals.	11,467,787 ‡	130,504,000†	1,186	228

* Evangelischen Mission in Südafrika, 1891.

† This is Mr. Ravenstein's estimate of 1895; one of the lowest estimates of the total population has purposely been taken.

‡ Exclusive of small African Islands.

Further scrutiny of these and the former tables bring out some very important points. It will be seen that there are two black men to every white man (or Caucasian) in Africa. Again, the northern half of the Dark Continent, and this including the great deserts of Sahara, contains twice as many inhabitants as the southern half.

Now Christendom has never dealt fairly with the Continent. Broadly speaking, there are twice as many missionaries in the south as there are in the north, notwithstanding the north having double the population of the south. This, when put another way, reveals the need of Northern Africa to be fourfold that of Southern Africa.

Field and Force.

Further :—

Northern Africa has one Protestant missionary to 125,000 Mohammedans.

The Sahara has one Protestant missionary to 2,500,000 Mohammedans.

The Sudan States have one Protestant missionary to 45,000,000 Mohammedans and Pagans.

West Africa has about one Protestant missionary to 30,000 Pagans.

Central Africa has one Protestant missionary to 80,000 Pagans.

Southern Africa has one Protestant missionary to 14,000 Pagans.

These missionaries come from forty Protestant missionary societies.

A Contrast, 1837 and 1897.

There is much, however, to encourage us, on looking back. When Queen Victoria ascended the throne, Krapf had not yet set out either for Abyssinia or East Africa, nor had Townsend thought of entering Yoruba; and Livingstone had just completed his first

session at Glasgow in the study of medicine. Now every year adds colour to the map of Africa, and all the leading features of the continent are known.

An even deeper lesson is taught us by Bible translation.[1] In 1837 one Bible version in Amharic was nearly ready for Abyssinia. Now the list of actually existent translations of the whole Bible into African languages stands at ten. Besides this, there are ten New Testaments in other languages, while sixty beginnings have been made upon some Gospel or Old Testament Book.

In *South Africa* the Zulu Bible owes its existence to the American Bible Society, and the Sechuana was the life-long work of Robert Moffat, the Scotchman. French missionaries gave the Word of Life to the Basutos, and German missionaries revised this version and the Kaffir Bible.

In *Western Africa* there are now two Bibles on the Gold Coast, and one—the Yoruba—in the interior. The New Testament in Hausa is out of print, but other New Testaments and clusters of books, or at least single Gospels, brings the West Coast total up to twenty-seven. Still greater progress has been made in *East Africa*, where the Arab element somewhat lifts up their mental condition. The East African list now includes twenty-eight names, two whole Bibles standing out from all the rest.

The Swahili Bible has received attention already. Dr. Cust assigns to this version the twelfth place in the order of relative importance of the chief Bibles in the world, whether viewed from the point of view of numerical or geographical opportunity. While the Uganda version is the crowning addition of 1896 to the Bibles of the world. And it was the Swahili Bible that prepared the way for this translation; so that Bible has grown out of Bible, as mission out of mission. "Our works and its results," says Livingstone, "are cumulative." Lastly, steps are being taken in Nyasaland to form one Bible version and one

[1] Cf. Appendix B.

language for the various tribes around. The Nyanja dialect has been selected, and should prove a unifying force all over British Central Africa.

Closed Doors.—Two regions of the continent, however, are closed to Christendom. They call for special prayers. Ever since the campaign of Magdala (1868) the land of Abyssinia and of Alexandrian Christianity has been closed to missionaries. More recently, the insurrection of the Mahdi (1882) spread in a region five times the area of the British Isles, and Egypt only gradually regains her captured territories. At least 10,000,000 Moslems and Abyssinian Christians are closed to us.

Solution of the African Problem by A. M. Mackay of Uganda.

"How, then, is Africa to be Christianized? The problem to be solved and the conditions of the case were pretty much the same in Europe, once as they are now in Africa. . . . In endeavouring to span the Continent of Africa, we must keep three conditions constantly in mind. (1) The nature of the foundation. (2) The materials at disposal. (3) The conditions under which the workmen will have to build."

"The Pier Principle is that hitherto adopted in Africa in Mission work. Lines of stations have been planted, but too frequently in unhealthy centres, and these, like piers on a bad foundation, have frequently collapsed, hence gaps are constantly occurring."

"Others have tried the suspension principle, but with no better success. A tower of strength has been built on each side of the mighty chasm—one at Freetown, the other at Frere Town—and strong links have been hung out from either side in the hope of uniting in the centre."

"To span the Firth of Forth they adopted the principle called the cantilever. At each side of the Firth a high tower was built. Each of these towers

was like the upright stem of a balance, for from each side of the tower an arm was built outwards, one to the right and one to the left. For every foot in length that was added to the seaward arm, a similar arm was added to the landward arm, so as to make the balance even. The seaward arms on each side, however, were not continued until they met, but stopped short when their extremities were several hundred feet from each other. To fill this gap an ordinary girder was placed, having its ends resting on the seaward ends of the two cantilevers."

"Let us adopt this principle by analogy as our solution of the African problem. Let us select particularly healthy sites, on each of which we shall raise an institution for imparting a thorough education, even to only a few. Let there be secured, among our friends at home, a guarantee of sufficient amount to support every man added to the staff abroad. . . . This is the land-arm of the cantilever, and the man in the field is the seaward arm. These institutions should be placed sufficiently far apart so as not to interfere with each other. Lovedale and Blythswood in South Africa are types already successful. . . . The agency by which, and probably by which alone, we can Christianize Africa, is the African himself, but he must first be trained to that work by the European in Africa.

This scheme is much the same as that adopted by the monks for the Christianization of Europe, and which is pursued by the Romanists to the present day.

Silent Appeals.

"If it die, it bringeth forth much fruit."

"I am ready to go to Sierra Leone and die for the name of the Lord Jesus."

"For my part I feel just like a bird in a cage. . . . My mind is wandering into the interior of Africa. Is

this mere imagination? Lord, hast Thou designed me to proceed from hence into other parts of Africa? Here am I; send me."—*W. A. B. Johnson.*

"The resurrection of East Africa must be effected by our own destruction."

"My spirit often urged me to go behind a large tree at a little distance from the village . . . to weep and pray that the Redeemer's Kingdom might soon be established in these heights, and that His songs might be heard on these lofty hills; and in full reliance on the promises of God I took possession of the Pagan land for the militant Church of Christ."—*J. L. Krapf.*

"In order to make any impression on the Kaffir mind there must be much self-denial."—*Bishop Gray.*

"Others will not go, so I will."—*Bishop Mackenzie.*

"He is the man in Zanzibar who prays to God for all us Africans, and tries in every way to do all the good he can."

Testimony to Bishop Steere in the far interior.

"I am about to die for the Baganda, and have purchased the road to them with my life."

Bishop Hannington's dying testimony.

"You both have brought Jesus with you into our town, but you have left Him among us."

Testimony of Ibadan Church Members to David and Anna Hinderer.

"Preached Christ in this neighbourhood between July, 1889, and Feb. 1892."

Epitaph of G. Wilmot-Brooke at the gate of Hausaland.

"The people . . . are too many for me."—*G. W. B.*

"Africa seems to have been invented to teach one patience. . . . Our Saviour has said, 'Let your light

so shine,' &c. Where is light most needed? Without question in Dark Dark Africa. Then let my light blaze out for Christ in Africa."—*Bishop Hill.*

"Ask that young man if there is any reason why he should not take Christ as his Saviour."

Bishop Hill in his dying delirium pleading with souls.

David Livingstone's last public words in Scotland:—

"Fear God, and work hard."

"Providence seems to call me to the regions beyond . . . so powerfully convinced am I that it is the will of the Lord that I should go; I will go no matter who opposes."—*D.L.*, 1852.

"Anywhere—provided it be forward."

"People talk of the sacrifice I have made in spending so much of my life in Africa. . . . It is emphatically no sacrifice, say rather it is a privilege. . . . I beg to direct your attention to Africa; I know that within a few years I shall be cut off in that country which is now open; do not let it be shut again! I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun; I leave it with you."

D. L., December, 1857, *Senate House, Cambridge.*

"Nothing earthly will make me give up my work in despair. I will comfort myself in the Lord my God and go forward."

"I could forget all my cold, hunger, sufferings and toil, if I could be the means of putting a stop to the cursed traffic."

"Perhaps God in His providence will arrest the attention of the world to this hideous traffic by some unlooked-for means."—*D.L. on the Slave Trade.*

"You don't know what you can do, until you try."

D.L., from Ujiji, 1871.

In Memoriam.

"Open the Abbey doors and bear him in
To sleep with king and statesman, chief and sage,
The missionary come of weaver kin,
But great by work that brooks no lower wage.

He needs no epitaph to guard a name
Which men shall prize while worthy work is known;
He lived and died for good—be this his fame:
Let marble crumble: this is Living-stone."

"*Punch*" on David Livingstone.

Facsimile of an Epitaph in Westminster Abbey.

"OTHER SHEEP I HAVE, WHICH ARE NOT OF THIS FOLD:
THEM ALSO I MUST BRING, AND THEY SHALL HEAR MY VOICE."

BROUGHT BY FAITHFUL HANDS
OVER LAND AND SEA
HERE RESTS
DAVID LIVINGSTONE
MISSIONARY,
TRAVELLER,
PHILANTHROPIST,
Born March 19, 1813,
AT BLANTYRE, LANARKSHIRE.
Died May 1, 1873,
AT CHITAMBO'S VILLAGE, ULALA.
FOR THIRTY YEARS HIS LIFE WAS SPENT
IN AN UNWEARIED EFFORT
TO EVANGELIZE THE NATIVE RACES,
TO EXPLORE THE UNDISCOVERED SECRETS,
TO ABOLISH THE DESOLATING SLAVE TRADE,
OF CENTRAL AFRICA,
WHERE WITH HIS LAST WORDS HE WROTE,
"ALL I CAN ADD IN MY SOLITUDE, IS,
MAY HEAVEN'S RICH BLESSING COME DOWN
ON EVERY ONE, AMERICAN, ENGLISH, OR TURK,
WHO WILL HELP TO HEAL
THIS OPEN SORE OF THE WORLD.'"

"TANTUS AMOR VERI, NIHIL EST QUOD NOSCERE MALIM,
QUAM FLUVII CAUSAS PER SÆCULA TANTA LATENTES."

General Gordon's name among Sudanese women :—

"Father and Saviour of the Sudan."

Last letter to his sister :—

P.S.—"I am quite happy, thank God, and like Lawrence I have '*tried* to do my duty.'"—*C. G. Gordon.*

"Warrior of God, man's friend, not laid below,
But somewhere dead far in the waste Sudan,
Thou livest in all hearts, for all men know
This earth has borne no simpler, better man."
Tennyson.

To General Gordon's sister :—

"Your dear, noble, heroic Brother, who served his Country and his Queen so truly, so heroically, with a self-sacrifice so edifying to the world."—*V. R. I.*

Mackay's last message from Usambiro, Lake Victoria, Jan. 2nd, 1890 :—

"You sons of England, here is a field for your energies. Bring with you your highest education and your greatest talents : you will find scope for the exercise of them all. You men of God, who have resolved to devote your lives to the cure of the souls of men, here is the proper field for you. It is not to win numbers to a Church, but to win men to the Saviour, and who otherwise will be lost, that I entreat you to leave your work at home to the many who are ready to undertake it, and to come forth yourselves to reap this field now white to the harvest. Rome is rushing in with her salvation by sacraments, and a religion of carnal ordinances. We want men who will preach Jesus and the Resurrection. 'God is a Spirit,' and let him who believes *that* throw up every other consideration and come forth to teach these people to worship Him in spirit and in truth."

APPENDIX A.

RULES FOR THE PRESERVATION OF HEALTH IN THE TROPICS.

Taken from "Guide to Health in Africa," pp. 151-2, *by Surgeon-Major T. H. Parke.*

Water.—All drinking-water, no matter how sparkling and pure, should be invariably boiled, to insure its freedom from dangerous constituents. Cold weak tea, without sugar or milk, is best for the march. Water should always be drawn from up-stream, and from the centre, if possible. Two grains of permanganate of potash to the quart purifies water. If muddy, use alum.

Sun.—No precautions can be too great for protecting the head from the direct rays of the sun. The use of a proper head-dress and umbrella, also a spinal pad for morning and evening sun, is judicious.

Chills, draughts, sitting in damp clothes, especially when heated after violent exercise and copious perspiration, also cooling of the body suddenly in any way, are certain to be followed by fever.

Sleep as far as possible off the ground, and always under mosquito curtains at night.

Diet should be plain; meat, fish, vegetables, well-boiled fruit, rice and cereals.

Alcohol during the day is most dangerous.

Tub in the early morning, or at the end of a march, before cooling; never while digestion is going on, and always tepid, if possible.

Camp.—Select highland plateau near water supply. Don't disturb the soil. Avoid ravines. Never to leeward of a swamp, unless separated by a belt of trees or a river. Site of latrine should be selected immediately on halting, and covered with a hurdle and sods so as to exclude flies, as they convey poison, leaving only a few openings, each about one foot square. Directly tent is pitched hoe a gutter close to the walls.

Cleanliness.—Hair should be cut short.

Clothing.—The bodily temperature should be kept as equable as possible. Loosely fitting woollen clothes are preferable. Light kămārbănd should be worn day and night. On halting after a march, put on a wrapper so as to cool gradually. Get under cover and change, if possible.

APPENDIX B.

THE WORK OF THE BRITISH AND FOREIGN BIBLE SOCIETY IN AFRICA, 1837—1897.

By Walter J. Edmonds, B.D., Canon of Exeter.

No.	Language or Dialect.	For what place or people primarily.	What published.	Date.
		AFRICA—EAST.		
1	Bogos. Bilin . .	A tribe in N. Abyssinia	St. Mark . . .	1881
2	Bondei . . .		St. Mark, St. Luke .	1888
3	Chagga . . .	Mt. Kilimanjaro .	St. Matt. . . .	1892
4	Falasha-Kara . .	Jews, Kara Dist., Abyssinia . .	St. Mark . . .	1885
5	Galla. Shoa . .	Galla Country . .	Parts of O.T., N.T. .	1867
6	Southern. Bararetta	do. . .	St. John . . .	1888
7	Ganda, Luganda .	Uganda . . .	Bible	1887
8	Ittu Galla . . .	Harrar District . .	St. Matt. . . .	1886
9	Giryama . . .	Nr. Mombasa . .	St. Matt., St. Luke, Acts	1892
10	Gogo	E. Equatorial Africa .	Ruth, Jonah, St. Matt., St. Luke .	1887
11	Kaguru . . .	do.	Ruth, Jonah, 3 Gos. .	1885
12	Mambwé, Kinwanbwé	S. of Lake Tanganyika	St. Mark . . .	1893
13	Mauritius, Creole .	Creoles in Mauritius .	St. Matt., St. Mark, St. Luke . . .	1885
14	Nubian. Fadidja .	Dongola . . .	St. Mark . . .	1885
15	Nyanja . . .	A tribe on the Shiré river	Neh., Parts of N.T. .	1895
16	Nyamwezi . . .	Umyamwezi, German E. A. . . .	St. Matt., St. Mark, St. Luke . . .	1896
17	Nyika . . .	Wanika tribe of E. Africa . . .	St. Matt., St. Luke .	1850
18	Pokomo . . .	A tribe in the Witu country . . .	St. Mark . . .	1894
19	Sagalla . . .	E. Equatorial Africa .	St. Mark . . .	1892
20	Sena	Nr. mouth of Zambesi	St. Mark . . .	1897
21	Sukuma . . .	S.E. of Victoria Nyanza	Four Gospels . .	1895
22	Swahili, { Mombasa version.	Mombasa and around	St. Luke, St. John .	1892
23	" { Zanzibar version.	Zanzibar . . .	Bible	1962

No.	Language or Dialect.	For what place or people primarily.	What published.	Date.
		AFRICA—East (continued).		
24	Taveta. . . .	Mt. Kilimanjaro .	St. Mark, St. Luke, St. John . . .	1882
25	Tigrai, Tigré . .	East Abyssinia . .	Four Gospels . .	1885
26	Yao	E. and S. of Lake Nyasa . . .	N. T. to Ep. of St. James . . .	1885
		AFRICA—West.		
27	Acra, Gã . . .	East Gold Coast .	Bible	1844
28	Balolo, Lolo . .	Congo Basin . .	Part of St. Luke .	1883
29	Dualla . . .	Cameroons . . .	Part of O.T. . .	1870
30	Ewe	West Gold Coast .	Parts of O.T., N.T. .	1874
31	Fang	Gaboon . . .	Gen., St. Matt. . .	1883
32	Fanti	Near Cape Coast Castle . . .	N.T.	1884
33	Hausa	On Niger and Benué Rivers . . .	Gen., Ex., Ps., Isa., N.T.	1857
34	Herero . . .	Damaraland . .	Ps., N.T. . . .	1877
35	Ibo (Lower). Isuama	A tribe on Lower Niger . . .	Parts of N.T. . .	1860
36	(Upper). Niger .	A tribe on Upper Niger . . .	Ps., Parts of N.T. .	1893
37	Idzo. Ijo . . .	Estuary of the Niger .	Four Gospels . .	1886
38	Igbira	At Mouths of Niger and Benué . .	St. Matt. . . .	1891
39	Jolof	Tribe near Bathurst, Gambia . . .	St. Matt. . . .	1883
40	Kongo . . .	Congo and Stanley Pool	N.T.	1893
41	Mbundu. Kimbundu	Angola Country . .	St. Luke, St. John .	1888
42	Mendé . . .	A tribe near Sierra Leone . . .	4 Gos., Acts, Romans	1871
43	Mongo . . .	Equatorial Congo .	St. Matt. . . .	1897
44	Nupé	A tribe on the Niger .	Four Gospels . .	1861
45	Otshi. Ashanti . .	Gold Coast, Ashanti .	Bible	1870
46	Popo	Dahomey, opposite Lagos . . .	Gen., Ps., N.T. . .	1884
47	Temné . . .	Quiah Country, near Sierra Leone . .	Part of O.T., N.T. .	1888
48	Yoruba . . .	Yoruba Land . .	Bible	1850
		AFRICA—North.		
49	Kabyli . . .	Algeria and Tunisia. .	Four Gospels, Acts .	1863
50	Bifi	Morocco	St. Matt., St. John .	1884
51	Tunisian Yiddish .	Jews of Algeria, Tunis, and Tripoli .	St. Luke . . .	1896
		AFRICA—South.		
52	Gwamba . . .	Transvaal, E. of Limpopo . . .	Four Gospels . .	1888
53	Kuanyama . . .	N. Ovamboland . .	Four Gospels . .	1893
54	Mashona . . .	Mashonaland . .	St. John . . .	1897
55	Matabele . . .	Matabele Country .	St. Luke . . .	1897
56	Ovambo. Ndonga .	Ovamboland . .	St. Mark . . .	1892
57	Pedi. Sepedi . .	North Transvaal .	N.T.	1888
58	Ronga	Near Delagoa Bay .	St. John, 1 Cor. . .	1894
59	Suto. Sesuto . .	Basutoland . . .	Bible	1850
60	Zulu (Am. Bible Soc.)	Zululand . . .	Bible	1889

APPENDIX C.

European Protestant Missionary Societies in West Africa (1895-6).

	No. of Stations.	Out-stations.	Missionaries, Pastors, Teachers, &c.						Total Number of Labourers.	Native Christians.		Native Schools & Scholars.	
			White.			Coloured.							
			Ordained.	Lay and Medical	Female.	Ordained.	Lay.	Female.		Adherents.	Communicants.	Schools and Seminaries.	Schools.
British.													
W.M.M.S.													
Sierra Leone	42	25	14			137			151	26,000	6,241	27	2,265
Gambia	4	1	3			15			18	920	658	4	648
Gold Coast	111	541	28			470			498	34,272	7,664	95	13,069
Lagos	40	147	19			66			85	8,254	2,382	32	2,566
Total	197	714	*64			*688			752	69,446	16,945	158	18,548
C.M.S.													
Sierra Leone—C.M.S.	4	...	5	1	7	3	17	13	46	736	181	8	697
" " Nat. Ch.	17	...	...	...	...	12	58	37	107	11,087	5,566	41	3,552
Yoruba—C.M.S.	15	...	6	3	15	16	38	5	83	2,157	770	18	826
" Nat. Ch.	6	...	...	...	...	5	56	15	76	6,787	2,530	25	2,227
Niger	9	...	3	4	5	2	15	15	44	886	225	15	604
Total	51	...	14	8	27	38	184	85	356	21,653	9,272	107	7,906
U. P. Scotland.													
Old Calabar, Niger	8	13	4	12	...	2	23	...	41	725	545	12	837
United Methodist	5	3	8	...	...	...	*3	...	11	4,108	2,802	13	1,595
S.P.G.													
Sierra Leone—S.P.G.	2	...	...	1	...	2	...	...	3	2,500	130	...	...
German.													
Basle Mission.													
Gold Coast and Togoland	10	142	43		†4	18	177	†26	264	13,036	5,867	126	3,753
Cameroons	6	70	15		...	...	72	...	87	1,130	1,021	50	1,281
Total	16	212	58		4	18	249	26	351	14,166	6,888	176	5,034
Bremen Mission.													
Togoland	4	33	19		†8	1	42	...	70	2,000	889	28	727
French.													
Paris Evangelical Mission.													
Senegal	1	1	3										

We regret that complete statistics of American Missions are not to hand.
* Not including Day and S.S. teachers.
† Not including wives of Missionaries and Catechists.

APPENDIX D.

The Modern Marvel of Missions.

Statistics of 1896.

The Uganda Mission.	Native Christian Lay Teachers.				Native Christians.				Native Communicants.
Stations.	Male.	Female.	Total.	Year's Increase.	Baptized.	Catechumens.	Total.	Year's Increase.	
Mengo & Environs .	184	72	256	188	6,123	416	6,539	2,307	1,484
North Kyagwe .	50	1	51	2	381	300	681	225	80
South Kyagwe .	33	3	36		1,096	481	1,577	600	463
Kyadondo . .	60	2	62	40	550	300	850	356	80
Bulemezi . . .	63	4	67	11	820	695	1,515	452	70
Singo . . .	63	3	66	42	612	300	912	287	206
Islands . . .	66	4	70	20	439	125	564	234	204
Busoga . . .	15	...	15	7	18	14	32	10	16
Toro	16	3	19	10	80	40	120	61	36
Koki	16	1	17	3	26	40	66	8	...
Nassa . . .	12	...	12	7	20	12	32	4	14
Total . .	578	93	671	330	10,165	2,723	12,888	4,444	2,653

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Furnished with a good map and well indexed, it is a very handy reference manual.—*The Outlook.*

Mr. Beach has done his work with characteristic thoroughness; his authorities are most trustworthy.—Arthur H. Smith, in the *Chinese Recorder.*

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Written by a Japanese missionary of long standing and rare discrimination, it presents in compact form Japan's past and present history, her people and religions, and the work of missions in that Empire. It is lucid, trustworthy, and certain to interest every friend of missions and all students of contemporary history.—*Japan Evangelist.*

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